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# IMPROVEMENT ERA

Organ of the Priesthood Quorums and the Young Men's  
Mutual Improvement Associations of the Church  
of Jesus Christ of Latter-day Saints



Vol. XII.      AUGUST, 1909.      No. 10.

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The Y. M. M. I. A. Convention Circular will be sent to stake superintendents during the first week in August. Please distribute promptly. The circular will appear in full in the September Era. Get ready for the Conventions.

Elder William O. Beckstrom and A. George Lavin, writing from Gefle, Sweden, say: "We are much interested in the encouraging and instructive contents of the Era. We find that when sweethearts and friends forget us, the Era still continues a steadfast friend."

Elder Austin Houtz writing from Bloemfontein, says: "The April number of the Era deserves special mention, but from the elders' talk I judge that every number is highly prized by them. If its present policy is followed I am sure its destiny will be the best and most popular magazine in the world."

Elder L. H. Durrant of Birmingham, England, writes June 16, 1909: "Your valuable magazine makes its monthly visits to our conference with its valuable store of knowledge and consolation. The elders appreciate your kindness and look forward with delight for each new number."

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## IMPROVEMENT ERA, AUGUST, 1909.

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JOSEPH F. SMITH,  
EDWARD H. ANDERSON, } Editors

HEBER J. GRANT, Business Manager

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# IMPROVEMENT ERA.

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VOL. XII.

AUGUST, 1909.

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No. 10

## SYSTEMATIC AND PERSISTENT WORK.

BY B. S. HINCKLEY, PRESIDENT OF THE BUSINESS COLLEGE, LATTER-DAY SAINTS UNIVERSITY.

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[This talk, given to the officers of the Y. M. M. I. A. at the annual conference, Saturday, June 5. 1909, while directed to Mutual Improvement workers, applies with equal force to every organization and person in the Church. Most obstacles give way to work systematically directed and persistently pursued. It is the unfailing way to success, if the spirit and purpose are noble.—EDITORS.]

My father reared eight boys varying considerably in size and age. He said pleasantly to them, one time, "You are a brave lot of boys. You are not afraid of work. You can lie down and sleep comfortably in the presence of unfinished tasks."

I have been asked to speak on "Work," and have slept considerably in the presence of this task; so you know what to expect. Brother Brimhall said, this morning, that the lesson which he was going to give, might make some of us dizzy. There is nothing in my talk that will make anyone *dizzy*; the best that I could hope for is that it might make some of us *busy*. A young man said to Edison, "Mr Edison, genius is *inspiration*, isn't it?" Mr. Edison answered, "No, young man, it is *perspiration*." An educator, who was giving some very timely advice to a body of teachers in Utah, said this to them, "Now, you ought to do one of three things—either inspire, perspire, or expire." If this suggestion ought to be practiced anywhere it ought to be practiced in Mutual Improvement work.

I would like to consume a good deal of my time in giving an academic discussion on *work*, because I haven't much else on my mind; but you want some helpful suggestions. There is no man here who will challenge the statement that the man who works is the man who wins. Work makes the *man*, and the want of it, the fellow. I have often been impressed with a statement made



B. S. Hinckley.

by General Grant during the Civil war. I think the spirit behind it made him President of the United States; so, now, you ambitious men note carefully: in February, 1862, Grant marched against Fort Donaldson. You remember, after three days sharp fighting he was asked by General Buckner what terms he would offer. Grant promptly answered, "No terms except unconditional and immediate surrender. I propose to move upon your works." Any man who moves upon the works conquers. That is the thing that made him win. When Grant set his face toward Richmond, and said he would fight it out on those lines, if it took all

summer, as brave a man as Lee knew something was coming.

Carlyle says that work is the greatest discovery beneath the sun, and Carlyle was right. I think, also, he was the one who said that "labor is life," that "labor is salvation." Now, I need not say to this body of thinking men, that there has never been a machine so perfectly and delicately made that it would run without applied energy. You never saw a farm that would not grow weeds if it were neglected. There never was a business so well organized that it would run itself; and if there is any organization that really needs work, thoughtful systematic work, it is the Mutual Improvement organization. If we had here a shaded map

showing the relative standing of these organizations in the various stakes of Zion, it would be interesting. This silent witness would condemn some of us. You can tell every time where the superintendent is working, and where he is not. There is no man who has magic enough about his name, there is no man who has victories enough to his credit, to make this organization go, unless he gives it his time, his thought, and his prayerful consideration. I was going to say—and I guess no one will be offended if I do say it—that the difference between 3 per cent and 9.64 per cent, say in the matter of subscriptions for the ERA, is not due to any difference in wealth, nor any difference in the hearts or dispositions of the people,—it is due to a difference in the management of the organization; that is where the difference lies. Now, my brethren, any man here, whose organization is not up to the standard, has attached to him, somewhere, some responsibility, and he can't get away from it. No man has a right to accept the superintendency of a stake, unless he intends to discharge the duties of that position righteously. I would not, of course, presume to say that there are not, in many cases, extenuating circumstances; but there is no excuse for a man accepting this place, keeping it, and then not attempting to do the work. I haven't the temerity to ask a little man to stand up—a man that I see in the audience, who has carried Mutual Improvement to such a splendid height, and who ought to be called the Napoleon of Mutual Improvement—I mean the pale-faced little man from Box Elder stake. Now, the reason he has succeeded is because he has gone after it, and has done his best, he has moved upon the works—a man not given to many words, but convincingly eloquent in his attention to detail, and in his careful, friendly, gentle supervision of the good men over whom he presides. He wins because he works.

Is there any man who feels that he is too good, too big, too great, to work in this cause? Is there any man who has an intellect so ponderous that he can not find ample opportunity for its exercise in the salvation of souls? Is there any man who is above working for the cause of righteousness and humanity? Did any man ever engage in any more glorious work than making men of boys? The building of manhood is the work of the Gods, and no man is too exalted and mighty to engage in it. Think of a man

accepting the superintendency of a stake, or the presidency of a ward, and then letting the thing sink apathetically into nothing, instead of making it tell as a powerful agent for good in this community. I think it is far better that one man's ambition should perish than that a whole ward should dwindle into unbelief. "Inspire, perspire, or expire" is our watch-word. We know what to do, but we are not always willing to do it. You remember the story, don't you, of the old man who went to witness one of the Olympic games? He found the place crowded, and he experienced great difficulty in finding a seat. He had been wandering about for a time, and finally fell among a band of young Spartans, who discovered his distress and immediately arose and offered him a seat. The gallant conduct called forth the applause of the whole assembly, and then the old sage made this significant remark: "All Greeks know what is right, but these Lacedonians are willing to practice it."

Now, to make this work tell, what should we do? First, it seems to me, that it is necessary for the superintendent to get all of his stake aids and, possibly, his ward officers together, and make a careful survey of the work for the year. What are we going to do this year? Are we going to wander about, or are we going to have our battle lines well drawn, and give proper and decisive direction to our efforts? Brother Maeser used to make the comparison of the construction of a canal; he said, "Who would ever think of constructing a canal without first locating the point from which the canal was to be taken out, and the place where it should end?" In other words, survey the road carefully. It would be folly and madness for men and teams to simply scrape out the canal. Will we not get better results if we decide upon some campaign? For example: first, let us finish this manual; let us see that every boy of the association reads at least one of these books; let us put down swearing, and correct any other evils that may manifest themselves in our locality. Get together more frequently; decide upon what you are going to do; work to some definite plan. If you have gone over your work, the next step is to organize your forces. You know what you need—now put each man into his place, and hold him responsible for his work. According to a statement made here today, in the General Board they have com-



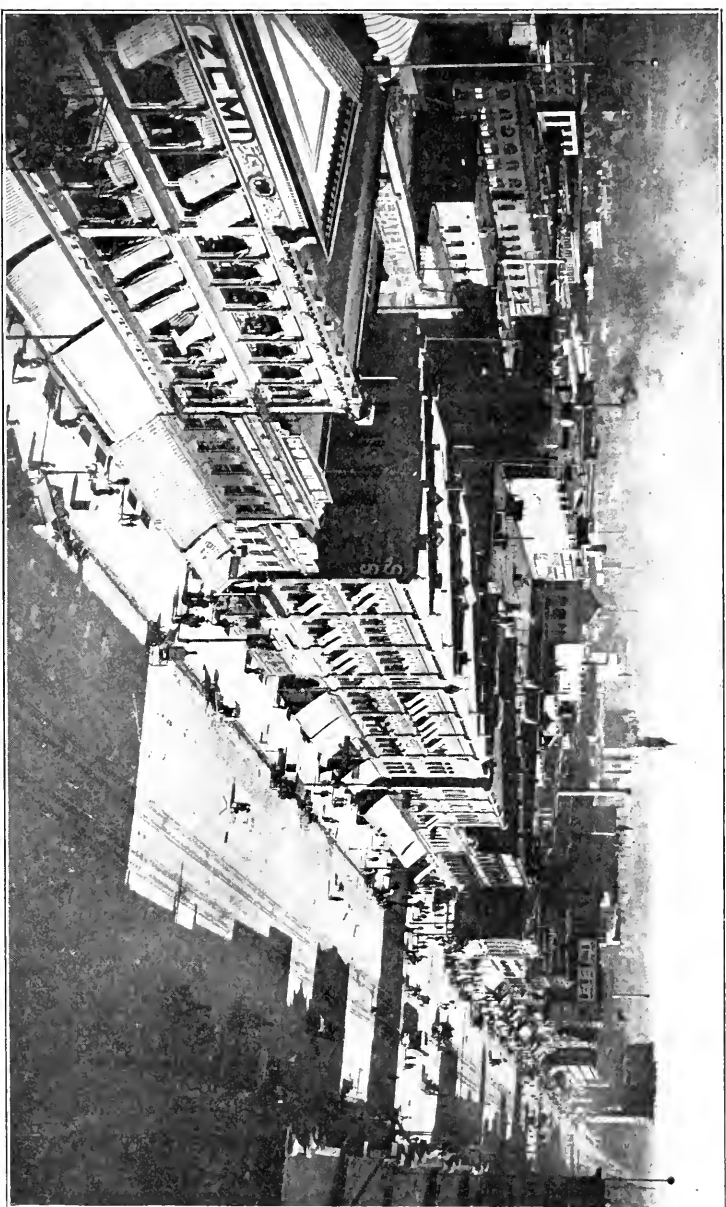
mittees. Wouldn't this be a good idea in the stakes? Have a man or a committee in charge of the ethical and Manual work; another man responsible for the ERA; and one responsible for the Fund. Have another man in charge of athletics, and so with any other divisions of your work. If you have divided the work in this way, then you can fix the responsibility, which is one of the fundamentals in all good government. Now, if you have your stake forces well organized, then the next thing is to hold the chiefs to their work. Do you know how Dr. Widtsoe manages the Agricultural College, or Dr. Brimhall manages his faculty down there at the Brigham Young University, and keeps all the intricate machinery working harmoniously and effectively? They have organizations; every man in the faculty has something to do, and at definite periods he is called upon to account for the responsibility that has been given to him. If anything makes a man feel good, it is to hold him to his place. If he has a piece of work to do, see that it is finished, and that he is given something else to do. He will admire you for it, if you gently hold him to his work. Hold your officers' meetings and receive reports and make assignments.

Select the weak places in your work, and correct them. You have read how Napoleon with the merest fragment of an army, beat Blucher and Schwartzenberg, in the year 1814, by watching his opportunity and hurling his forces against the weak spots in the enemy's lines. If, as superintendent of a stake, you discover that out yonder there is a ward that isn't doing anything in the beginning of the year, wouldn't it be a good thing to go down there and put it on its feet? Get the people into action, then they will go on. Push one point at a time, and push it to a conclusion.

Now, another thing—leaders must lead. If there is not work on hand, superintendents, you have got to make work; that is your business. What do you think of a superintendent who has two good counselors who are ambitious to do things, but he simply stands in their way? They can't work; he won't work. It is your place to lead out—leaders must lead in this work, else give way to some one who can. If you are called to this place, it means that you must provide ways and means. Get your people together; create business; make the organization go.

Now, my brethren, I know that you do not get any money out of this; you don't get any applause. If you make mistakes, you get roundly and severely criticized. Who would have the temerity to get up and talk as long and hard as I have to men who are paid after that fashion, for doing this arduous work? We learn to do a great many things without pay, we have to face a great deal of ingratitude, and still keep our faces fixed toward the light, and move steadily along. When a man does this, he gets, after all, the highest compensation that ever comes to our Father's children. Deep in his soul he has the calm assurance that God approves of his work. What greater reward can any man ask for? In comparison, how fleeting and ineffective becomes the applause of men; how cheap and poor and mean is monetary compensation! The man who will unselfishly devote his time to the good of his kind walks the earth a loyal and patriotic friend to humanity, showing greater courage than he who bares his breast to the hail of war, when he is enveloped in the delirium of battle. It takes a real man to do that; will you do it? Measure yourselves, and see whether or not it will be worth while to do this work for this pay, and if so, do it well. If you do, you will grow; there is no getting away from it; you will be magnified in the eyes of the people, and be rewarded many times. On the other hand, it takes no prophet to say to you, my brethren, that if you fail to discharge this responsibility, you will experience a certain shrinkage of soul, you can't get away from it, it will take from you some of that self-confidence which makes men courageous. This is our work. The General Board do not own it. Shall we do it loyally, royally, and heroically? Some of us, however, have grown a little apathetic, instead of rounding up our shoulders and doing the work manfully and well—we are content with less than our best. Some men can do this work far better than others, but that is no cause for discouragement. The thing that concerns each of us is to rise to the limit of our own possibilities. Let us be guilty of nothing short of our highest endeavor. Our work is a glorious one. The work of making saints and citizens of careless boys is our work. Let us do it after a grave and royal fashion.

Salt Lake City, Utah.



EAST SIDE OF MAIN STREET, SALT LAKE CITY.

Four blocks from the Templeton to the eleven-story Newhouse Buildings.

Photo by C. R. Savage

## CAPE TOWN OF TODAY.

BY ELDER H. L. STEED, OF THE SOUTH AFRICAN MISSION.

---

In 1651, three vessels, under Jan Van Riebeeck, left Holland and arrived in Table Bay, after a sea voyage of one hundred and four days. A few months later the fleet sailed away, leaving about one hundred souls to form the first European colony in South Africa.



Statue of Van Riebeeck, Cape Town.

The first commander, Van Riebeeck, a man of small stature, but of indomitable perseverance and varied experience, was perhaps the most capable man that could have been chosen for the post.

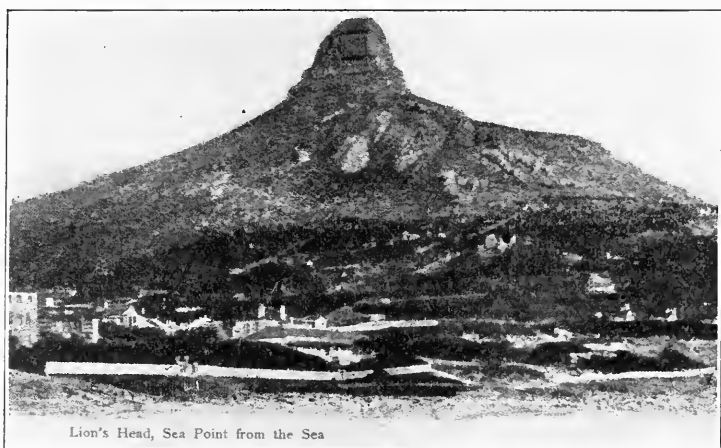
His first work was to build the fort of Good Hope for protection from attacks by sea, and from natives on land. He took immediate steps to exterminate the wild beasts from the surrounding country.

From this beginning Cape Town grew, until in 1904 the population (not including the suburbs) numbered 77,183, of whom 43,695 were of European extraction, and 33,488 of the

colored races. The percentage of increase since 1891 is 72 per cent of whites, and 30 per cent of colored.

Cape Town is 6,000 miles from Southampton, England; 4,600 miles from Madeira, and 1,613 miles from St. Helena. It has a number of fine hotels and beautiful homes admirably situated in the southern part of the city just in the shadow of Table Mountain and Lion's Head.

Electric cars run in all directions from Adderley Street and as far as Wynberg, a distance of eight miles. One line follows the rough and rugged sea shore around Signal Hill to Cam's Bay,



Lion's Head, Sea Point from the Sea

Lion's Head, Sea Point from the Sea.

a delightful bathing resort, thence over the Kloof, or neck, joining Table Mountain and Lion's Head, *via* Sea Point and Clifton-on-Sea, thus encircling the Lion's Head, a distance of twelve miles.

Cape Town is a most interesting city, and ranks as the metropolis of South Africa. Her great rival at the present time is Johannesburg, one thousand miles "up country," celebrated for its famous gold mines. It is surprising how rapid has been the growth of these two cities. About a century ago, they were practically unknown to Europeans.

With the exception of one small village, Cape Town is the

only spot where the past generations, to whom South Africa owes so much, have left any tangible trace of their presence. The advantages of Table Bay were early recognized by navigators; but no attempts were made to guard the vessels lying in harbor from the terrible effects of the north-westerly winds, and many a gallant ship, driven aground in the shallow water, lies "docked in the sand." The masts of a few may now be seen above water. Efforts have been made to recover the treasure sunk in many of these vessels, but with little success, for the rapidly shifting sands have long since hidden them from view.

After several unsuccessful attempts to protect the bay, Sir John Coodes' design for a breakwater, at a cost of about \$2,000,000 was accepted by the Colonial government; the first truck load was tipped by Prince Alfred on August 17, 1800. As the breakwater now stands, it is 3,640 feet long, with a light at its end, superceding the old Light House at Monille Point. The number of vessels entering the dock in 1907 was 1,192 with a tonnage of 3,933,905.

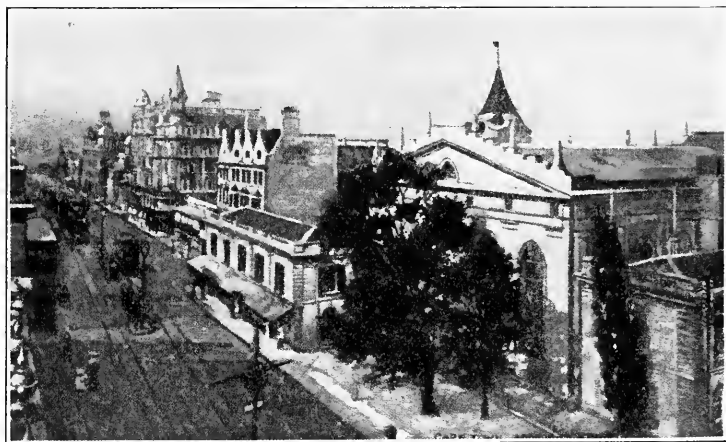


Light House at Monille Point.

Proceeding towards the town the dock gates are passed, and in the adjoining building the passengers' baggage is examined. Nearby are the remains of the Old Amsterdam Battery, a relic of ancient days. Nearby stands the Sailors' Home and Seaman's Institute erected at a cost of \$45,000. Dock road leads into Adderley Street in which many of the principal buildings are situated. This street is the finest in the city, and was formerly known as "Heerengracht" or "Gentlemen's Walk," or canal, along which was planted pine trees. It formed the fashionable promenade of the city. It is here that the bronze statue of Van Riebeeck, ten feet in height, and presented to the

city by the late Cecil Rhodes, in 1899, stands at the head of the Jetty and foot of Adderley Street. The pedestal is of quartzose sandstone from Table Mountain.

Ascending Adderley Street, we see the Railway Terminus or

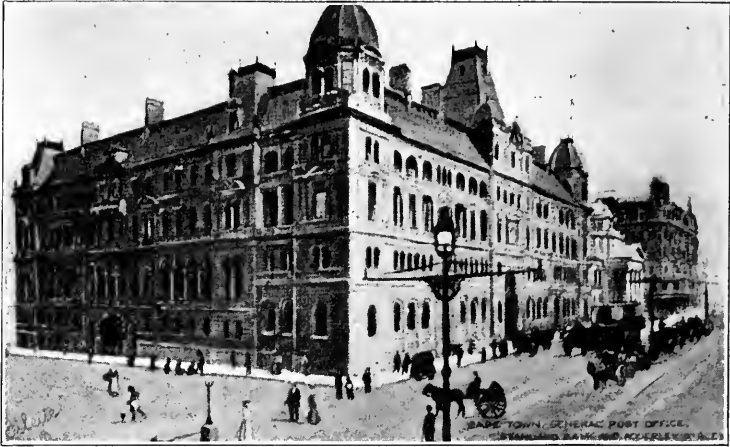


Adderley Street. Cape Town, Africa The Dutch Reformed Church behind the Tree, First Church in Africa.



The Railway Station Cape Town, Africa.

station, erected in 1878, with a frontage of 150 feet. Just above the station are the handsome buildings of the General Post and Telegraph office, opened for business in 1897.



Cape Town General Post Office.

At the back of the Post office is the Parade Ground, laid out in 1699, nearly a quarter of a mile long, utilized each Wednesday and Thursday mornings as a market for the sale of merchandise of every description.



On the Parade Ground—Sale of Mdse.

The next building above the Post office is the head office of the Standard Bank of Africa, built in 1883, at a cost of \$160,000, and since much enlarged.

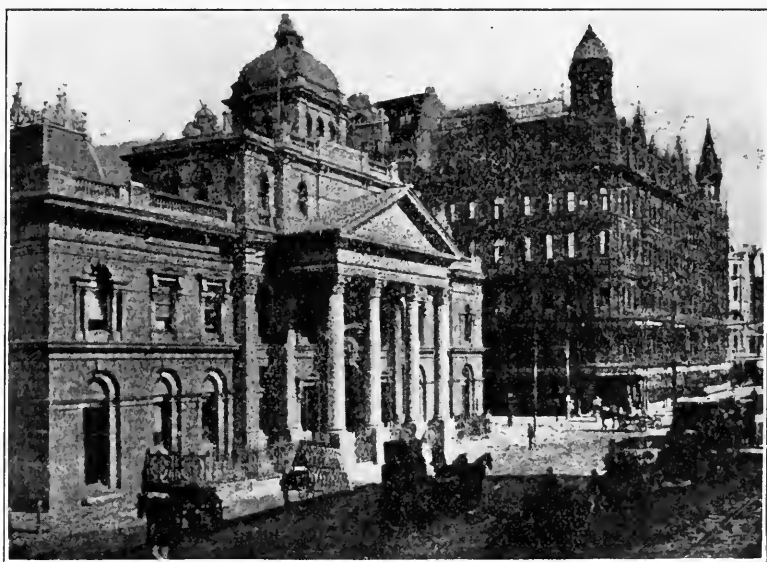
A little higher up is the Dutch Reformed Church, the earliest edifice for public worship erected in South Africa.

The first structure was commenced in 1699, the clock tower, containing the clock which was sent from Holland in 1727, being all that remains of the old church. Beneath the floor of this church



are the remains of eight of the old Dutch governors, a fact that has earned for it the name of the Westminster Abbey of South Africa.

At the top of Adderly Street begins the Government Avenue which once formed part of the famous gardens laid out by Governor Van der Stel. This avenue is three quarters of a mile long,



Standard Bank, Adderly Street, Cape Town.

and well shaded with oak trees, some of which are two hundred years old. This is one of the most beautiful walks known and is visited by hundreds of people who spend their leisure hours reading or walking in the shade of these majestic oaks.

Facing on this avenue are the Houses of Parliament, with their beautiful gardens, completed in 1886 at a cost of \$1,100,000, with a frontage of 264 feet and built of Paarl granite and brick. These gardens contain a marble statue of Queen Victoria, ten and one half feet high, erected in commemoration of the Jubilee.

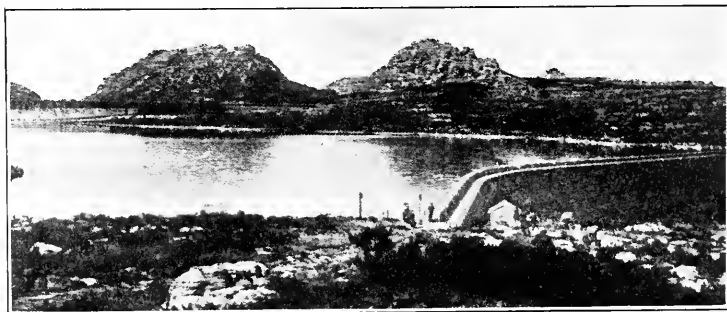
Just opposite on the other side of the avenue are the Botanical Gardens, containing fourteen acres covered with 8,000 varieties

of trees and plants from all parts of the world, among them being many rare palms, orchids, etc.



The Old Slave Market, Cape Town.

In Van Riebeeck square is an old building, now used as a native school and church, which was originally the old Slave Market



Woodhead Reservoir, Table Mountain; Capacity, 250 million Gallons Daily.  
Cape Town.

where hundreds of human souls were bartered away and sent to other countries.

The water supply of Cape Town is derived from Table Moun-

tain, the streams on the northern slopes being collected in large reservoirs from which the water is conveyed in cast-iron pipes for miles to the city reservoirs.

Cape Town boasts of one of the most beautiful city halls in the world. It is located in Darling Street just opposite the parade ground and is 130 feet long by 62 feet in breadth and 55 feet to the square, and constructed of grey granite, trimmed with a white, soft stone which gives it a very picturesque appearance.



City Hall, Cape Town.

The illustration shows Table Mountain in the background with a snow-white cloud—known as the “Table Cloth.”

Cape Town is truly a metropolitan city, and all the fashions of New York, London and Paris can be seen at evening promenades, reminding one of our own crowded streets at conference times.

There are many other grand and expensive buildings which adorn this important sea-port town, among which are several life insurance buildings of American companies.

Of course, the prevailing customs here are English.

I trust what has been said will serve to show that African cities are modern and up-to-date, rivaling those found in other new countries.

Woodstock, Cape Colony, Africa.

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### ADVICE.

Let not the keenness of your mental vision become dulled by the use of tea, coffee, tobacco and alcoholic stimulants. Do not let them dam up the stream of pure thought, but let it flow on and on unceasingly! Let not selfishness for personal gain control your sense of justice. Do not hazard your opinion on a matter until you have thoroughly examined the subject from the standpoint of reason, logic, and the stern rules of good, common sense.

GEORGE W. CROCHERON.

## HERBERT MELBOURNE.

BY EDWIN F. PARRY.

### XI.

Three weeks from the time Herbert received notice of his release found him on board a steamer bound for America. With him was a small company of emigrants—some from Great Britain, some from Switzerland, some from Holland, and some from the Scandinavian countries.

Among the returning missionaries was Elder Brierly who, it will be remembered, was one of Herbert's companions on the outgoing trip from America. He was the Elder who expected to find his parents, from whom he had heard nothing for many years. He had promised to write to Herbert and tell about his finding them, but had deferred doing so until it was too late. Now he was pleased to meet him, and make amends for his seeming negligence, by telling him the whole story of his mission.

After receiving his appointment to labor in the Birmingham conference, and reporting himself to the president of that district, Elder Brierly asked permission to go in search of his parents.

"You know, I had not seen my parents for upwards of eleven years," remarked Elder Brierly to Herbert, by way of beginning his story; "and you can perhaps understand how anxious I was to meet them, if they were living. I knew the town where they were residing when I left them, and could go directly to the old home without inquiring about the way. I concluded the best thing for me to do would be to go there and inquire of some of our old neighbors, and see if they could not tell where my folks had moved. I did so, and I was fortunate in finding an old friend of father's. He did not know me, but was able to give the information I sought. After telling me the address of my parents, he re-

marked, 'The old gent is not so well-to do as he was. His health is not so good, and he can't work as he used to.'

" 'Hasn't he any children to help him?' I inquired.

" 'Only a daughter,' he continued, 'and she got married just lately.'

" 'This was all news to me. My two younger brothers as well as my sister were living at home when I last heard from the folks. I was anxious to learn what had become of the boys, and a little curious to know what the man might have to say about myself, so I inquired further, 'Weren't there more children in the family than the one daughter?'

" 'O yes, there were three boys, but they have all gone away, years ago.'

" 'I was getting more and more interested. 'Do you know where they went?' I asked.

" 'Well, the first one, that was Jim, he went to Australia, I believe. He wrote home for awhile, and then the folks heard no more of him. He was a good-for-nothing sort of a boy, anyway, to leave his poor old father and mother that way. It's now more than ten years since he went off.'

" 'This was myself he was referring to in not very complimentary terms. 'Perhaps Jim died in Australia', I suggested, in order to learn what his opinion was about my fate.

" 'That's what the folks think; but if he's still alive he's a mighty ungrateful son, that's certain. The other two boys went to South Africa, and they write occasionally to the old folks. I believe they are pretty good boys.'

" 'I was intending to tell the old gentlemen who I was, but after this I was almost afraid to do so. As he was still intimate with the folks, I concluded I might as well tell him; and so I did, explaining to him how it happened that I appeared so ungrateful as to fail to write to my parents. He was astonished when I told him my story. He appeared very pleased at my return, and as an apology for the remarks he had made about me, he said he only surmised what my character was from what he had heard.

" 'I tell you, I lost no time in finding my parents. That same day I took the train and reached my destination in the afternoon. As I walked along through the town I made up my mind that I

would not make myself known at once, but would wait and see if the folks knew me. As I approached the house my heart beat so rapidly and so vigorously I feared I would not be able to carry out my little plan.

"I found the little cottage without much difficulty. While it was a humble dwelling, it was cosy, and unlike many of the poorer houses of the town. Instead of being close to the street, as was the case with most of the cottages of the working classes, this and the adjoining houses were set back about two rods from the sidewalk. It reminded me of our Utah homes. There was a picket fence in front, and the garden between the fence and the house was filled with old-fashioned flowers—there were holly-hocks and lark-spurs; and the pathway from the gate to the front door was arched over part of the way and covered with hop-vines; and on either side of the door were morning-glories.

"It was late in the afternoon when I arrived at the place. In answer to my knock an aged lady came to the door. I recognized her as my dear mother. She appeared somewhat older than when I last saw her, otherwise her features were the same, and she still wore the little old-fashioned cap with frills about the front. Evidently she did not know me, and looked inquiringly at me to learn what was my errand. I told her that I was a Latter-day Saint missionary, and would be pleased if she would permit me to sit down and talk to her about our doctrines for a few moments. At first she hesitated, and I rather pushed myself in and helped myself to a chair. I could see that she was not particularly pleased at my audacity, and I apologized by saying that I had walked a long distance and was tired. I had had no missionary experience then, and my explanations of our belief were awkward, I know.

"When she had an opportunity to reply to what I had told her she asked, 'Aren't you a 'Mormon?'

"'Yes,' said I, 'that's what we are commonly called.'

"'I've heard a deal about what awful people the 'Mormons' are, and I don't care to have anything to do with them,' she added.

"'Well,' I continued, 'I lived among the 'Mormon' people for a number of years, and I found them to be a good, honest re-

ligious people. I investigated their teachings and became convinced that they had the truth, and now I am out here, six thousand miles from my home, for the purpose of telling others of the blessings of the gospel; and I am here at my own expense. I am doing this for the love I have for the people.'

"I talked to her in this way for some time, awaiting a favorable opportunity to make myself known. Finally she remarked, 'If you are a 'Mormon' you do not seem to be such a bad sort of chap. You say you came from America, but you talk like an Englishman? Were you born in this country?'

"'Yes,' I answered, 'I was born in this country, and not many miles from this place.'

"'I thought so,' she went on. 'You remind me of our Jimmy, you do. He was a lad just about your size, too.'

"'Jimmy is your son, I suppose,' said I. And where is he?'

"'I suppose the dear boy is dead, for we have never heard from him these six years or more; and it's eleven years since he left home,' said my mother, as she wiped a tear from her eye.

"'But he may be alive, and you may hear from him yet,' I said cheeringly.

"'He was a blessed good boy, and I do not know why he does not let us know if he is alive,' she sobbed.

"I could wait no longer, so I sprang to my feet and explained, 'Would you believe it if I should tell you that your Jimmy is yet alive?'

"'Indeed I should like to hear such joyful news, if it could only be true,—but'—

"'Mother,' I shouted, at the same time embracing her tightly in my arms, 'I am your long lost son! I am James Brierly!'

She resented my familiarity by pushing me away and then eyed me closely. I soon convinced her that I was her son, and then she hugged me and wept and laughed hysterically. Of course I hastened to tell her my history, including my conversion to 'Mormonism,' and my mission to this country.

"As to my being a 'Mormon,' she simply remarked, 'Well, you never seemed to be interested in your parents' religion, and if you have found one that suits you, I suppose it is all right. I al-

ways believed you were a good boy, and would come back home some day, if you could.'

"Soon my father came home from his daily labor, for it was getting late in the afternoon. He was not strong and vigorous, as when I saw him last. I noticed a great change in his appearance. There was no chance for me to introduce myself to him as a stranger, for the moment he was in sight my mother rushed to meet him and tell the joyful news.

" 'Aye, father, here's our lost boy, Jimmie, come back to us! We thought he was dead long ago, but here he is, come to see his old father and mother;' and she danced about in her glee, like a young girl.

" 'Don't act so foolish, girl,' said father, 'do you say this is the lad Jim? He looks like a Yankee.'

" 'You know all Americans are called Yankees by Englishmen.

" 'Yes, he's been away off to America,' said mother. Father stood facing me with a stare for a few seconds, then he walked closer. 'I'm Jim, sure enough,' said I. You can tell me by my teeth, can't you, father?'

Then he recognized me as I smiled more broadly. He seemed to be as pleased as mother was to see me. Then I had to retell all my past history from the time I left home. In the meantime mother prepared supper, and we all ate as I went on with my narrative. But when I told father that I was a 'Mormon,' it upset him completely. He couldn't finish his supper.

"He brought his fist down upon the table, and struck it several times before he could speak. At last he thundered out, 'I'd rather have heard you were dead a hundred times than to know you had been persuaded to join those abominable imposters, the 'Mormons!' And you've come here to induce us to believe your devilish doctrines! But you can't do it. You can't stay in this house unless you renounce your wicked religion! No, even if you are my son, I won't own you; so the sooner you leave the better for you!'

"I kept calm as I could and tried to reason with him, but it was of no use. Mother tried to quiet him, too; but the more we tried the worse he became. I finally appeased his anger somewhat by telling him that I would never mention a word about my religion to him, unless he asked me about it. He assured me that he would



not ask me anything about it, for he knew enough already. Upon this condition he was willing that I should remain over night, for I intended to return to my field of labor the next day.

"I left some of our books at the house, not saying a word about them, thinking perchance father or mother might read them, and became interested. I corresponded with the folks quite frequently. I was careful to avoid all reference to my religion, but wrote in a very kindly and loving spirit. I visited them from time to time, and it was not long before father began making inquiries about my labors, and about our doctrines. Finally he and mother applied for baptism. They were converted to the truth, and father admitted that he was full of prejudice when I first returned to their home. Of course, I could understand the reason for his bitterness, and felt from the first that his misunderstanding about our people might be removed.

"But I have not told all my story yet. About a year ago my two brothers returned from South Africa. They also have joined the Church, and so has my sister. So before my release we had an enjoyable family reunion—the first one in over twelve years; and I tell you we all were made happy. Father and mother are on board with me. I intend to take them to my little home in Utah. We'll have plenty of room for them, and I feel that I will be able to take care of them in their old age. Father's health is not very good. He is unable to do hard work, but he can take his comfort now; he will not need to work so hard as he has done. My brothers and sisters expect to follow us to Zion in a few years, and then there will be another happy reunion. Altogether I feel very well satisfied with the results of my mission, and I shall be glad to meet my own little family in our mountain home."

Salt Lake City, Utah.

[TO BE CONTINUED.]

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A lesson learned is ne'er a battle lost,  
Whene'er the cause is right, be not afraid;  
Defeat is then but victory delayed—  
And e'en the greatest vict'ries of the world  
Are often won when battle-flags are furled.

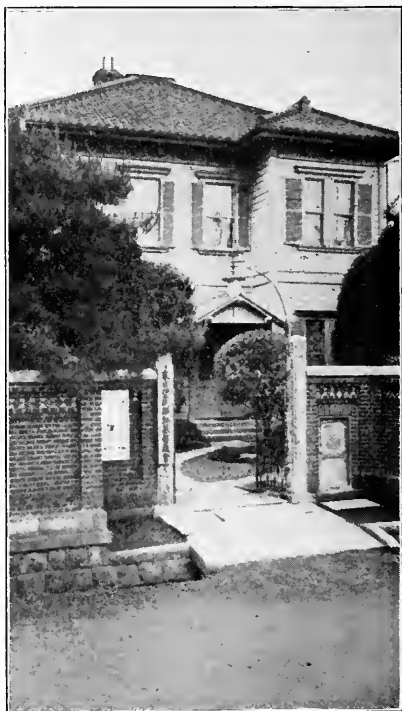
—*Success.*

## A FEW WORDS FROM JAPAN.

BY ALMA O. TAYLOR, PRESIDENT OF THE JAPAN MISSION.

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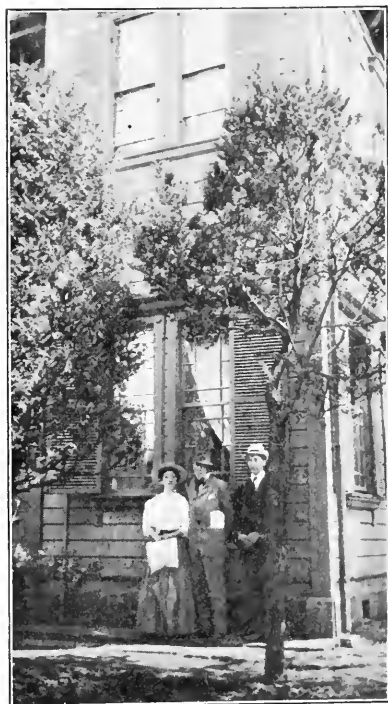
On May 1, the headquarters of the Japan Mission were moved from No. 870 Sendagaya Machi, Tokyo Fu, to No. 81 Yakuojimae Machi, Ushigome Ku, Tokyo. The former place is out of the city limits, the latter place is in the center of one of the finest residence districts in Tokyo City. The Sendagaya house was Japanese style throughout. The present house is a foreign style frame building. There are two Japanese rooms attached to the rear in which our native helpers live. As shown in the accompanying picture, the house is two stories, each story being unusually deep making the ceilings high and the rooms airy. The plan of both floors is the same. There are eight rooms, four on each floor, and a large hall both upstairs and down. A large porch enclosed on the outside by glass sliding windows runs the entire depth of the house



Front View of the "Mormon" Mission Headquarters. The building faces north Tokyo, Japan.

on the east. In the rear, besides the two Japanese rooms, there is a kitchen, a bath room and a small room used for benches not in use in the meeting rooms during the week.

The house is lighted by electricity and heated by stoves. City water is connected, but there is no sewer system available in this



The north-west corner of the Mission House. Elder J. C. Jensen, and Elder and Sister Elbert D. Thomas, standing just outside the office windows. Tokyo, Japan.

part. In fact modern sewer systems on a large scale are not found in Japan at present. The partition wall between the two largest rooms downstairs has been partly taken out, making a large opening sufficient to throw the two rooms into one for meeting purposes, and this opening is closed by four doors when the rooms are needed for separate use. The two rooms together make quite a fair sized assembly hall, large enough to contain benches and chairs sufficient to seat comfortably over seventy people. These two rooms are on the east and extend the entire depth of the house. The west front room downstairs is used as the mission office, in which not only the mission business is transacted, but most of the work on the Book of Mor-

mon translation and publication is performed. The other room downstairs is the dining-room in which the six missionaries at headquarters have, during the past month, enjoyed many fine meals prepared by Sister Nachie, a faithful native Saint, now 53 years old, and cook at headquarters for the past four years.

The bed-rooms and parlor are upstairs.

The yard surrounding the house is large enough for all needs, but is not the thing of beauty our garden at Sendagaya was. We hope to improve it by degrees, that it will be a delight to us and need no apology when gazed at by our friends. A clean garden with artistic, well-trimmed shrubbery is a delight to the Japanese eye and a greater joy to them than a good house. The brick wall with iron gates, seen in the picture, is not to keep robbers out nor convicts in. It is a general custom here to make one's premises private by growing high hedges or building high walls around them.

After one month's experience in the new quarters, we feel thankful for them. We believe the location gives us a better chance to get at the people with our message than we had in either of the former places. We therefore hope to have better attended meetings, more investigators and friends than ever. And, with the blessings of the Lord attending our efforts, we expect to gather some sheaves in harvest time.

At present there are, outside of Tokyo, three preaching stations where elders are located. The nearest one is at Kofu, 80 miles west of Tokyo. One is at Marioka, about 330 miles north of Tokyo, and the third one is in Sapporo, the capital of the north island, Hokkaido. Sapporo is about 700 miles from Tokyo. In Kofu and Sapporo they have reaped their first fruit, but Marioka



South-east corner of Mission House as seen from the Garden.

is still without a native saint. The strange dialect of the northern part of the main island makes it extra hard for the elders at Morioka to do effective work. But that field will soon overcome its barrenness.

It takes more time to teach the gospel to the Japanese than it does to Europeans, Americans, the people of Asia Minor, and many of the islands of the sea. They are, on the whole, entirely ignorant of Christ—not naturally Christians, and, from both national and social custom, not religionists at all, but simply patriots whose highest ideals are found in the words and deeds of their heroic ancestors, to whom they erect temples and shrines as mem-



A view of part of the Meeting Rooms, Japan Mission.

orial monuments. It only took the children of Jacob a few years to forget the God of their fathers and prostrate themselves before the idol gods of Egypt. Many hundreds of years this people have been separated from the faith of the true and living God, and, during this separation, they, like Israel in Egypt, have given their hearts to idolatry—the worship of idol heroes and idol ancestors.

Israel in the Orient has not had Christian influences working upon her for centuries as has Israel in the Occident, hence it is quite natural that we have to work harder, and longer, and make greater sacrifices of time and means before seeing results than the elders in Christian or semi-Christian lands are required to do and

make. But if the Saints in Zion will be loyal to us, and give us their sons for as long as the Lord requires their service, and not measure this mission by the two and a half, three, and four year measuring sticks used in other missions, and will not weary in sacrificing for the salvation of souls nor grow faint-hearted under hardship, the ultimate outcome of missionary work in Japan will be quite equal to their consistent hopes. Another assistance to the work will be young men who not only have parents who are unselfishly loyal to the cause and willing to say, "God, thy will be done regarding my son. He is given to thee and thy service without condition or limitation of any kind. Use him and guard him till *thou* seest fit to send him home," but who themselves are so founded in their faith and loyal to the kingdom of God that they will likewise give themselves and their noblest, most honest and earnest efforts to the Lord, without any conditions or limitations. The Japan Mission requires loyalty, strong faith, and a great sacrifice, both on the part of the missionaries and their relatives and supporters.

In the hope that Zion will understand her duty to us, and discharge that duty more faithfully in the future, let me here declare, for her understanding, the stern truth that, so far, the Japan Mission has been unable to grow out of its swaddling clothes, because, almost without exception, the missionaries have gone home, because of their own weakness or demands made from Zion, before they have been able to do the amount and quality of work required to lift the mission to a stronger, more matured position. We who are here now are only strong enough to rock the cradle. This mission needs the sons of loyal parents, parents who love the Lord so ardently that a sacrifice for his cause can never be too great for them. It needs earnest, humble, physically sound young men who love the Lord and their fellow-men with all their heart and who will uphold the truth with clean, wise acts and words, and give their time and talents without limiting or conditioning strings attached. We want Zion to send forth her sons knowing beforehand that five or six or more years in the vineyard here is nothing more than the conditions require, and a sacrifice no greater than the Lord expects. We would like the youth of Israel to realize this fact and never say "Yes" to a call to the Japan Mission unless

they mean yes and have a strong resolution, loyalty and faith behind it. The gospel and priesthood have been given to us. We are under covenant to declare the word to the world. The past seven and a half years experience in Japan has made clear the necessity for long years' service, hard work and great sacrifice in preaching the gospel to this nation. How shall we meet this necessity? Shall we falter? Shall we even hesitate? Can we neglect our duty to them, and expect to be without chastisement before the bar of God? No; the Latter-day Saints, I believe, are not all made of the stuff that falters and hesitates. They are ready and willing to meet the situation fairly and squarely, realizing that if they do not, the nation of Japan will not be left without excuse against them



The Office, Japan Mission Headquarters.

at the last day. Therefore, to the old and young in Zion I would say, if you are ever called upon to assist the work of the Lord in Japan, realize exactly what that call means, and respond with all your hearts, determined to serve God faithfully, humbly, uncomplainingly and ungrudgingly till he sees fit to say, "Enough," both as to time and labor and sacrifice. If you cannot do this, it is better by far that you decline the call, for it plays havoc with us when our plans are frustrated, and our building is not only retarded but injured by premature releases.

The Church has never before had a mission like this one. Its

problems and character are not understood and handled by any precedent established in other missions. Therefore, there needs be no surprise on the part of the saint when told that service no longer and sacrifice no greater than that ordinarily given by our missionaries in even the hardest of other missions is not very productive, and unless this mission can have work and workers proportionate to its needs, it will remain in swaddling clothes and slumber in its cradle indefinitely. Therefore, if all who now have, and all who may hereafter form, relations with the Japan Mission, will keep these points in mind and hold them with the earnestness with which they are given, the future need not repeat the history of the past—a history of premature releases. And if these words are taken to heart and carried out in good faith, from now on, our sacrifice of both means and time and dear associations for the redemption of this nation will be sufficient in the eyes of the Lord, and he will add blessings and help hitherto unknown among us.

Tokyo, June 2, 1909.

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## HUSH, MY HEART.

(For the Improvement Era.)

WORDS AND MUSIC BY THEO. E. CURTIS.





1. Hush, my heart, forbear your weep - ing, For your  
 2. Let no cloud still in the mor - row, Cast a  
 3. Death is but a win - ter, crush - ing Down the

The first system of the musical score for 'Hush, My Heart'. It features a vocal melody in the upper staff and piano accompaniment in the lower staves. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are numbered 1, 2, and 3, corresponding to different vocal parts or verses.

lit - tle fad - ed flower Is not dead, she's on - ly  
 shadow forth to - day; From the past awake no  
 lil - ies in the glen; Soon life's fountains will be

The second system of the musical score. It continues the vocal melody and piano accompaniment. The lyrics are aligned with the notes, showing the continuation of the verses.

sleep - ing In the shadow of the bow - er.  
 sor - row, For our woes shall pass a - way.  
 gush - ing, And your flow'r will bloom a - gain.

The third system of the musical score. It concludes the piece with a final vocal phrase and piano accompaniment. The lyrics are aligned with the notes, showing the continuation of the verses.

Through your sobs I hear you call - ing      Back the  
 Er - ror flees and truth is stream - ing      O'er the  
 Hush, my heart, those tears of sor - row      Bring not

dream that is no more,      And your tears, like rain, are  
 cloud that dis - ap - pears,      And be - gets a rain - bow  
 back your i - dol frown;      Peace, there is no death, to

fall - ing,      Fall - ing on the riv - er shore.  
 gleam - ing      In the show'r of hu - man tears.  
 mor - row      Life and love shall claim their own.

## SELF-CONTROL.\*

BY WILLIAM GEORGE JORDAN.

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### XV.—DOING OUR BEST AT ALL TIMES.

Life is a wondrously complex problem for the individual, until, some day, in a moment of illumination, he awakens to the great realization that he can make it simple,—never quite simple, but always simpler. There are a thousand mysteries of right and wrong that have baffled the wise men of the ages. There are depths in the great fundamental questions of the human race that no plummet of philosophy has ever sounded. There are wild cries of honest hunger for truth that seek to pierce the silence beyond the grave, but to them ever echo back—only a repetition of their unanswered cries.

To us all comes, at times, the great note of questioning despair that darkens our horizon and paralyzes our effort: “If there really be a God, if eternal justice really rule the world,” we say, “why should life be as it is? Why do some men starve while others feast; why does virtue often languish in the shadow while vice triumphs in the sunshine; why does failure so often dog the footsteps of honest effort, while the success that comes from trickery and dishonor is greeted with the world’s applause? How is it that the loving father of one family is taken by death, while the worthless incumbrance of another is spared? Why is there so much unnecessary pain, sorrowing and suffering in the world—why, indeed, should there be any?”

Neither philosophy nor religion can give any final, satisfac-

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\* From *Self-Control; its Kingship and Majesty*. Copyright 1889 and 1905 by Fleming H. Revell Company.

tory answer that is capable of logical demonstration, of absolute proof. There is ever, even after the best explanations, a residuum of the unexplained. We must then fall back in the eternal arms of faith, and be wise enough to say, "I will not be disconcerted by these problems of life. I will not permit them to plunge me into doubt, and to cloud my life with vagueness and uncertainty. Man arrogates much to himself when he demands from the Infinite the full solution of all his mysteries. I will found my life on the impregnable rock of a simple fundamental truth: 'This glorious creation with its millions of wondrous phenomena pulsing ever in harmony with eternal law must have a Creator, that Creator must be omniscient and omnipotent. But the Creator himself cannot, in justice, demand of any creature more than the best that individual can give.' I will do each day, in every moment, the best I can by the light I have; I will ever seek more light, more perfect illumination of truth, and ever live as best I can in harmony with the truth as I see it. If failure come, I will meet it bravely: if my pathway then lie in the shadow of trial, sorrow and suffering, I shall have the restful peace and the calm strength of one who has done his best, who can look back upon the past with no pang of regret, and who has heroic courage in facing the results, whatever they be, knowing that he could not make them different."

Upon this life-plan, this foundation, man may erect any superstructure of religion or philosophy that he conscientiously can erect; he should add to his equipment for living, every shred of strength and inspiration, moral, mental or spiritual that is in his power to secure. This simple working faith is opposed to no creed, is a substitute for none; it is but a primary belief, a citadel, a refuge where the individual can retire for strength when the battle of life grows hard.

A mere theory of life, that remains but a theory, is about as useful to a man as a gilt-edged menu is to a starving sailor on a raft in mid-ocean. It is irritating but not stimulating. No rule for higher living will help a man in the slightest, until he reach out and appropriate it for himself, until he make it practical in his daily life, until that seed of theory in his mind blossom into a thousand flowers of thought and word and act.

If a man honestly seeks to live his best at all times, that determination is visible in every moment of his living. No trifle in his life can be too insignificant to reflect his principle of living. The sun illuminates and beautifies a fallen leaf by the roadside as impartially as a towering mountain peak in the Alps. Every drop of water in the ocean is an epitome of the chemistry of the whole ocean; every drop is subjected to precisely the same laws as dominate the united infinity of billions of drops that make that miracle of Nature, men call the Sea. No matter how humile the calling of the individual, how uninteresting and dull the round of his duties, he should do his best. He should dignify what he is doing by the mind he puts into it; he should vitalize what little he has of power or energy, of ability or opportunity, in order to prepare himself to be equal to higher privileges when they come. This will never lead man to that weak content that is satisfied with whatever falls to his lot. It will rather fill his mind with the divine discontent that cheerfully accepts the best,—merely as a temporary substitute for something better.

The man who is seeking ever to do his best is the man who is keen, active, wide-awake and aggressive. He is ever watchful of himself in trifles; his standard is not "What will the world say?" but "Is it worthy of me?"

Edwin Booth, one of the greatest actors on the American stage, would never permit himself to assume an ungraceful attitude, even in his hours of privacy. In this simple thing he ever lived his best. On the stage every move was one of unconscious grace. Those of his company who were conscious of their motions were the awkward ones, who were seeking in public to undo or to conceal the carelessness of the gestures and motions of their private life. The man who is slipshod and thoughtless in his daily speech, whose vocabulary is a collection of anæmic commonplaces, whose repetition of phrases and extravagance of interjections act as but feeble disguises to his lack of ideas, will never be brilliant on an occasion when he longs to outshine the stars. Living at one's best is constant preparation for instant use. It can never make one over-precise, self-conscious, affected or priggish. Education, in its highest sense, is *conscious* training of mind

or body to act *unconsciously*. It is conscious formation of mental habits, not mere acquisition of information.

One of the many ways in which the individual unwisely eclipses himself, is in his worship of the fetich of luck. He feels that all others are lucky, and that whatever he attempts, fails. He does not realize the untiring energy, the unremitting concentration, the heroic courage, the sublime patience that is the secret of some men's success. Their "luck" was that they had prepared themselves to be equal to their opportunity when it came and were awake to recognize it and receive it. His own opportunity came and departed unnoted, it would not waken him from his dreams of some untold wealth that would fall into his lap. So he grows discouraged and envies those whom he should emulate, and he bandages his arm and chloroforms his energies and performs his duties in a perfunctory way, or he passes through life, just even "sampling" lines of activity.

The honest, faithful struggler should always realize that failure is but an episode in a true man's life,—never the whole story. It is never easy to meet, and no philosophy can make it so, but the steadfast courage to meet conditions instead of complaining of them, will help him on his way; it will ever enable him to get the best out of what he has. He never knows the long series of vanquished failures that give solidity to some one else's success; he does not realize the price that some rich man, the innocent football of political malcontents and demagogues, has heroically paid for wealth and position.

The man who has a pessimist's doubt of all things; who demands a certified guarantee of his future; who ever fears his work will not be recognized or appreciated; or that, after all, it is really not worth while, will never live his best. He is dulling his capacity for real progress by his hypnotic course of excuses for inactivity, instead of a strong tonic of reasons for action.

One of the most weakening elements in the individual make-up, is the surrender to the on-coming of years. Man's self-confidence dims and dies in the fear of age. "This new thought," he says of some suggestion tending to higher development, "is good; it is what we need. I am glad to have it for my children; I would have been happy to have had some such help when I was

at school, but it is too late for me. I am a man advanced in years."

This is but blind closing of life to wondrous possibilities. The knell of lost opportunity is never tolled in this life. It is never too late to recognize truth and to live by it. It requires only greater effort, closer attention, deeper consecration; but the impossible does not exist for the man who is self-confident and is willing to pay the price in time and struggle for his success or development. Later in life the assessments are heavier in progress, as in life insurance, but that matters not to that mighty self-confidence that *will* not grow old while knowledge can keep it young.

Socrates, when his hair whitened with the snow of age, learned to play on instruments of music. Cato, at fourscore, began his study of Greek, and the same age saw Plutarch beginning, with the enthusiasm of a boy, his first lessons in Latin. *The Character of Man*, Theophrastus' greatest work, was begun on his ninetieth birthday. Chaucer's *Canterbury Tales* was the work of the poet's declining years. Ronsard, the father of French poetry, whose sonnets even translation cannot destroy, did not develop his poetic faculty until nearly fifty. Benjamin Franklin at this age had just taken his really first steps of importance in philosophic pursuits. Arnauld, the theologian and sage, translated Josephus in his eightieth year. Wincklemann, one of the most famous writers on classic antiquities, was the son of a shoemaker, and lived in obscurity and ignorance until the prime of life. Hobbs, the English philosopher, published his version of the *Odyssey* in his eighty-seventh year, and his *Iliad* one year later. Chevreul, the great French scientist, whose untiring labors in the realm of color have so enriched the world, was busy, keen and active when death called him at the age of 103.

These men did not fear age; these few names from the great muster-roll of the famous ones who defied the years, should be voices of hope and heartening to every individual whose courage and confidence are weak. The path of truth, higher living, truer development in every phase of life, is never shut from the individual—until he closes it himself. Let man feel this, believe it and make this faith a real and living factor in his life and there are no

limits to his progress. He has but to live his best at all times, and rest calm and untroubled no matter what results come to his efforts. The constant looking backward to what might have been, instead of forward to what may be, is a great weakener of self-confidence. This worry for the old past, this wasted energy, for that which no power in the world can restore, ever lessens the individual's faith in himself, weakens his effort to develop himself for the future to the perfection of his possibilities.

Nature, in her beautiful love and tenderness, says to man, weakened and worn and weary with the struggle, 'Do in the best way you can the trifle that is under your hand at this moment; do it in the best spirit of preparation for the future your thought suggests; bring all the light of knowledge from all the past to aid you. Do this and you have done your best. The past is forever closed to you. It is closed forever to you. No worry, no struggle, no suffering, no agony of despair can alter it. It is as much beyond your power as if it were a million years of eternity behind you. Turn all that past, with its sad hours, weakness and sin, its wasted opportunities as light, in confidence and hope, upon the future. Turn it all in fuller truth and light so as to make each trifle of this present a new past it will be joy to look back to; each trifle a grander, nobler and more perfect preparation for the future. The present and the future you can make from it, is yours; the past has gone back, with all its messages, all its history, all its records, to the God who loaned you the golden moments to use in obedience to his law.

[TO BE CONTINUED]

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The railroad people seem to think that if they can make the public understand how to get from New York to Santa Barbara in fifteen minutes less than it needed a year ago, the great battle of life is gained.

But whoever will try the experiment of saying, "We will show you how to go from New York to the Pacific and back again, stopping forty times on the way, and coming back twice the man you were when you started," will make a genuine contribution to the uplift of that hundred million people who are called Americans.—EDWARD EVERETT HALE.



## THE SERVILE AND THE CHIVALROUS.

BY ALBERT R. LYMAN.

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A minute of sympathy for truth is worth hours of rebellion against it. Better one moment of vigorous purpose than a whole vascillating day. "He most lives who thinks most, feels the noblest, acts the best."

That life may not be lived in vain, providence hath salted it to a richness with adversity; but behold the instinct of mortals is to refuse and evade this salt, to pluck it out and cast it far from them. They cringe and shrink from the soul-making vicissitudes by which their lives are made worth while.

There is "a plague of sighing and grief;" and people are "troubled about many things." The joys of life are cankered by dread and complaining. They contradict their efforts for happiness by cherishing tokens of sorrow; they "sigh and look and sigh again," till they are wedded to all their afflictions.

Who has not seen the distorted faces where hard lines tell the story of unbelief and rebellion? the self-afflicted, whose burdens of concern and anxiety have made their lives a curse to them from day to day? Their days are bitter because they think bitterly and take a pessimistic view of their reverses.

All this is contrary to truth as attested by every sound of wood and field. "Come forth into the light of things, let nature be your teacher;" her's is not a story of sorrow, she has "a voice of gladness and a smile," she has "a mild and healing sympathy that steals away the sharpness" of human woe. The happy forms of plant and animal life are "sustained and soothed by an unfaltering trust," in the great Providence that has preserved the harmony of all things during the ages past.

If we "consider the lilies of the field how they grow;" how without toil or effort their lives are full of joy and sweetness, what shall we of such lofty endowments say—we who are so concerned and afflicted? The very birds of the field would languish and die in the atmosphere of our misgivings. The bitterness of our tears would cause the flowers to wilt, and all nature would be palsied by the weight of our apprehension.

Let us choose life and not death—light and not darkness. Let our path be among the scented flowers where our souls may breathe the confidence and repose of blissful, trusting nature, where the melody of bird and brook proclaim the existence of all-seeing God.

We are assured that the fulness of the earth was made for us, that "the beasts of the field, the fowls of the air, the herb and the good things of earth are for food, for raiment, for taste, for smell, to strengthen the body and enliven the soul," and is it thinkable that the love of God has left us less able to answer the measure of our creation, than these things that were made expressly for us? If man were made for no more lofty and eternal purpose than "the grass which today is, and tomorrow is cast into the oven," then might his burden be very easily borne. Yet high as he is above the lower creatures, it does not follow that he is less able to do his part. These greater endowments call for greater strides toward the eternal goal.

But man is a great sluggard. He loves ease and rest, and must be goaded on and on to perform those gigantic labors for which he is prepared; and this goad, if it be taken for what it is, is not bitter, but sweet, yea, "sweet are the uses of adversity." "An intense hour is worth more than dreamy years."

The indispensable "opposition in all things," throws a flood of evil around a soul, and under the stress and necessity of being free, that soul makes the necessary exertion and secures the opposite element where, without the divine intervention, it would have gone on in contented mediocrity. "Where fortune means to men most good, she looks upon them with a threatening eye."

It is from the school of adversity that the good and the wise of all ages have come. Even Jesus "learned by the things he suffered," and was thus made perfect. This process is so old

and so unfailing in its operations, that to oppose it seems stupid indeed.

Man is on earth to purchase the wisdom of godliness. He is supplied with the purchasing medium and must not hoard it; it is valuable only as it is exchanged for the goods. "No gains without pains," nature has prized everything. Was true manhood ever had for naught? "A man can have nothing except it be given him of God," but "verily he must pay the utmost farthing," else were there no due rewards of our deeds. Gifts come not promiscuously, they "are revealed from faith to faith." "But where shall wisdom be found? Man knoweth not the price thereof," yet there is a stipulated value to every good thing, and "earth gets its price for all earth gives us." "Whosoever loveth his life" that he maketh no purchase therewith, "shall lose it; but he who giveth his life," in consideration of the great prize, "shall find it." "Nor love thy life, nor hate; but what thou livest live well; how long or short permit to heaven." "That life is long which answers life's great end."

The most excellent men and women of our acquaintance have been trained by hard knocks to do the things that distinguish them for virtue; yet in the moments of their stern discipline, they fain would have run away. They endured only because they were held to the task. In many cases their virtue has come from what they as rebellious children were compelled to take. They avoided a great part of it.

Can a student derive full benefit from his schooling while he is unreconciled to the rigor of its curriculum? Did these good men and women reap as great a benefit from their trials as they could have done by "counting them all joy," and embracing them with avidity? If, in the day of their soul-stirring experiences, they had "rejoiced and been exceeding glad," the cringing servility of the ordeal would have been softened for the time, and the worth of its blessing would have been enhanced for eternity.

We chafed under the strain of our bitter moments, we looked narrowly upon their prime factors,—but behold they are among the corner stones of our wisdom. They are the times when we did business, the important business for which we came to earth. Why could we not have had foresight to "glory in tribulation?" to

see that it was but a joyful matter of fact incident to our undertaking? It formed an indispensable part of a program whose results are good so far as the program is carried out; but we cut it short with all our might in the day thereof, and yielded to it with many ungraceful complaints. We were dragged in a servile manner to better things, just as a refractory sheep is dragged through the gate to its new pasture. A certain amount was extorted from us, we were liberally rewarded therefor and do rejoice for the whole affair;—now why not have cheerfully complied with those just demands in the beginning, and avoided all the unnecessary trouble and humiliation?

It is often said, "We are each one tried to the very limit of our capacity," but how can this be known? "We cannot answer for our courage when we have never been in danger;"—"courage mounteth with occasion." Often a great burden is placed upon the soul who felt sure he could bear no more, yet he goes onward as before. He had not sounded his capacity.

The heavy laden sometimes say,—I have just all I can possibly endure. This is a weak position to take. It assumes that there is no reserve force to press into service, and it discourages those already under the strain. It is suggestive of failure, the mind and the nervous system hear the suggestion. "As a man thinketh so is he,"—men have actually died because they believed the lips that said they were dying, when in fact they were not dying at all till their mental attitude killed them. A man says—"I cannot bear it! I cannot bear it!" and the contagion of weakness spreads to the tissues under strain—they become inoculated with it and collapse. With the opposite kind of a story they would have stood for time indefinite.

Since man's salvation is the prime purpose of heaven, is it possible that the success of that purpose is assured only by a hair's breadth? that men are continually tried to the mean limit of their powers without any reserve force upon which to breathe with ease? For surely no machine or organism can be safely run to the utmost limit of its capacity. Is it not more probable, that in their reluctance to bear any heavy load, men have mustered into use barely enough strength to suffice in a spiritless way, and then made the

mistake of supposing they have fathomed their depths, and come in their entirety to meet the crisis?

He who "saw the end from the beginning," "knew that we had need of all these things,"—he supplied strength for every trying moment, and in his loving kindness endowed us with the price of all we came forth to buy. It is now up to us to go cheerfully "down into our jeans" and make the purchase.

We may not agree that "whatever comes, is best," but it is certain that if we make good, it will be with that that comes our way, not the treasure we reached after and lost. If we ever entertain a glad thought, it must be for what we have, however little. It must also be in spite of those coveted prizes which slipped mockingly away from our earnest efforts; they are "beyond remedy, and should be beyond regard." The poorest philosophy that can pass muster, will have to tolerate and utilize that which is, till it can be twisted into that which is desired. The process may be slow, nature may demand a long period of effort, but there is no other way. No man is greater than nature; whosoever resists her decision is but kicking against the pricks. Neither is she induced to relent and bestow the prize, when the strength for which only she offered it is poured out in foolish tears. However, she is moved by a laugh, the brave, hearty, gallant laugh to which the very earth responds.

"All that is worth doing is worth doing well." Life is worth all the vigor and hope and good will ever given to any task. Living on earth is as important a business as we have ever undertaken; it is good business; it is profitable. Not a sorrowful affair, but a thing of joy continually. Every moment and hour of life is worth the most patient attention.

The path of despair is ever a path of failure; it is mean and servile; it is sure death; it is slow suicide. There is poison in the blood of the disconsolate, the lingering poison of dead faith, the disease of unwillingness to go through the mill of refining. How little they live whose principal business is to repine in stupid thanklessness. These having eyes see not; and hearts rejoice not. They have been led to the water, but they are not compelled to drink.

The Lord loveth a cheerful liver, (if such paraphrasing is par-

donable) one who drinks from the cup of adversity all the wisdom-giving dregs; whose ambition is to secure the great pearl of life; to cheerfully give life itself for the field in which that pearl is hidden.

He lives really who believes in life, who sympathizes with her established usages, who in his heart consents to her process of soul-enlargement. The larger life rides gamely over all tribulation, unhesitatingly approving the measures adopted by Providence, believing in the triumph of right.

There are lives that are tame and smooth and vacant: there are souls made rich by the refining fire of intensity. They are indeed poor whose slow ooze of existence turns no important mill; but great are they whose turbulent career bears on its heaving bosom a huge drift of good causes toward completion. There are chronic grumblers who, consenting perforce to the stone upon which they are polished, are yet relentless kickers and snarlers. They are not believers in the polishing process; they are like the little boy who prefers to be neither washed nor combed. Their ambition is to defeat the purpose of their creation; they are opposing the only stream that may carry them forward; they are in discord with all things; they ferret out and cherish all the hell within reach.

"Man is that he might have joy." His grief is so manifestly to this end, that he is told to rejoice and be exceeding glad when tribulation comes upon him. The times of tribulation are the important, fruitful times; it is then that the graces of soul are purchased.

And here we come to another phase of the question—it is the agency of man,—was he coerced, or did he agree to the things that seem to come whether or no upon him? Surely the free agency of intelligence is an eternal principle. We cannot think that God has ever coerced us. The great desire of reason is to progress, and in our primeval existence we beheld and gladly embraced the only plan of progression—mortal life. With our clear understanding of that time, we surrendered to and accepted the soul-stirring situations through which we now seem to be driven.

This is but a stage of progression in our lofty purpose. We are here on business, and business is not to cringe and whine; it is

to stand up stiffly and handle the details of our transactions. It is the choice of our better judgment, we are serving our own purpose. The stern features of our experience are not necessarily always bitter, but they are always important. To feel the noblest and act the best, a man must have implicit faith in his own mortal mission, its object, its necessity, its endowment to perform all its labors.

The faith in, or better still the knowledge of, this power in men to do all that must be done, is one of the first essentials to the greater life. Fortune smiles on the man who has discovered his own strength; there is magic in his touch; there is richness of persuasion in his voice. His courage and cheer and chivalrous bearing sheds the life-light on his undertakings. There is charm and magnetism about his face and form—it is the charm of life, and all the life-loving elements are anxious to do his bidding. He is in tune with the universe. He is in accord with truth. He is the glad force to which men and nature respond; his life is large and full and blessed.

Grayson, Utah.

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## THE GARDEN OF THOUGHT.

*(For the Improvement Era.)*

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Have you weeds in your garden of thought,  
Uproot them every one;  
Then sow in their place some precious seeds  
And nourish them by the sun  
Of loving words and of kindly deeds.  
And they in their time will bring forth seeds,  
That may, perchance, in other mind,  
Take root and bless by giving  
Forth seed again, until all shall find  
The higher place of living.

GRACE INGLES FROST.

Salt Lake City, Utah.

## ST. PAUL'S COMPANIONS IN ROME.

BY COL. R. M. BRYCE-THOMAS.

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### X.—ARISTARCHUS.

There is but little of the history of this faithful adherent of St. Paul that we have any light thrown upon. He is known as Aristarchus, a Macedonian of Thessalonica, and we first get to hear of him in the Ephesian tumult raised by the silversmith, Demetrius, during which he was apparently roughly used by the mob at Ephesus (Acts 19: 29). The Apostle had visited Thessalonica some few years before this and had made some converts there (Acts 17: 1 to 4), and it is most probable that Aristarchus was not only one of these, but that he had thrown in his lot with the Apostle and accompanied him on his mission work to other cities, because he is later on spoken of as one of Paul's two companions whom the Ephesian mob rushed into the theatre at Ephesus (Acts 19: 29). During the Apostle's subsequent long journey to Jerusalem, Aristarchus was to be found by his side (Acts 20: 4). It is reasonable to suppose that this faithful friend remained in Palestine during Paul's two years' imprisonment there, for we find him again accompanying the Apostle when the latter shipped for Rome as a prisoner in charge of the centurion Julius (Acts 27: 2). Dr. Plumptre thinks that he was intending to return to his native city, but that the subsequent alteration of plans (Acts 27: 6) led to his accompanying Paul to Rome. He had been so long faithful to his friend the Apostle that it would rather appear as if he had thrown in his lot with him altogether and had no intention of forsaking him at all, and this view is strengthened by the fact that we find him sharing Paul's imprisonment throughout the two years during which the latter dwelt in his own hired house in Rome (Col.



4: 10 and Philemon 24). So far as one can gather from the few instances in which his name is mentioned, he was always near the Apostle, ready to render him service and to work with and for him in the cause of the gospel from the time that he was converted in Thessalonica in A. D. 53 up to the close of Paul's first Roman imprisonment in A. D. 64. This friendship was therefore one of several years' standing, and must have been a source of considerable comfort and consolation to the aged Apostle in the trying circumstances of his later life, and during his weary and lengthy imprisonments both in Palestine and in Imperial Rome.

Dr. Kitto in his *Cyclopædia of Biblical Literature* says that the traditions of the Greek church represent Aristarchus as bishop of Apamea in Phrygia, and that he was eventually beheaded along with St. Paul in the days of Nero. The Roman martyrologies make him bishop of Thessalonica, but this is vague or doubtful. The Greek name Aristarchus means "Most Excellent Ruler."

#### XI—ONESIPHORUS.

Another Ephesian friend of the Apostle was the noble-minded and warm-hearted Onesiphorus, who was probably one of his numerous converts. How touchingly St. Paul speaks of him to Timothy when comparing his devotedness with the defection of the cowardly Asiatics, among whom he singles out the two men Phygellus and Hermogenes! Onesiphorus had come to Rome for some purpose of which we have no knowledge, but being aware that Paul was somewhere in that city as a prisoner, he diligently searched for him, and did not cease to do so till he had found him in his prison cell (II Tim. 1: 15-17). During the Apostle's first Roman imprisonment it would have been always easy to trace him, for he dwelt then in his own hired house, or preached as publicly as a prisoner could do, and was doubtless known by name not only to all Christians but also to very many of the Pagan residents of the city. It was, however, quite another thing during his second and final imprisonment in A. D. 66. There he had no liberty whatever, and it is just possible that his actual whereabouts was not known even to many of the Roman Christians. He had comparatively few friends who visited him at that time while confined in

the dreaded Mamertine dungeon, for, as Dr. Farrar puts it,—“in a city thronged with prisoners and under a government rife with suspicions, upon which it acted with the most cynical unscrupulousness, it was by no means a safe or pleasant task to find an obscure, aged, and deeply implicated victim.” Onesiphorus was, however, above such base timidity, and his search for his friend was eventually rewarded, and when he had found him, this staunch and bold fellow-Christian was not satisfied with a single visit, but readily faced the dangers which attended such interviews and went again and again. The Apostle told Timothy that Onesiphorus “oft refreshed him” by his loving visits and companionship.

Demas, like some of the Apostle’s Asiatic converts, had abandoned him in his adversity, but there were a few true friends who clung to him at that time even as they had done during the hours of his prosperity, and among these noble ones was the kindly Onesiphorus. He was no “summer friend,” as Dr. Macduff terms those Asiatics who turned their backs upon the aged prisoner as soon as it became too dangerous to be looked upon as his intimates or companions, but he rose above the mean personal considerations of his fellow countrymen, and willingly faced both scorn and danger in order to bring some rays of comfort athwart the dark shadows of the life of his congenial earthly friend and beloved spiritual father.

How deeply this sympathy on the part of Onesiphorus touched the Apostle’s heart, may be seen by the latter’s reference to him after Onesiphorus had gone back to Ephesus. In penning his second epistle to his beloved son, Timothy, in which he requested him to come quickly to him in his then almost friendless condition, St. Paul wrote as follows:—“The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But when he was at Rome he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day” (II Tim. 1: 16-18). This prayer would seem to indicate that Onesiphorus had passed away before the Apostle wrote, and had won, perchance, a martyr’s crown even before his spiritual father. Such words as, “The Lord give mercy unto the house of Onesiphorus,” no mention being made at all of Onesiphorus himself; and then again, “The Lord grant that he may

find mercy of the Lord in that day," seem to point to the fact that he had reached and crossed the great stream that divides this life from the next, and this surmise is strongly supported by some of the closing words of the great Apostle's letter to Timothy: "Salute Prisca and Aquila, and the household of Onesiphorus" (II Tim. 4: 19). It will be noted that it was only the household of Onesiphorus that St. Paul saluted, and that while he sent his salutations to Prisca and Aquila, he made no mention whatever of his old and tried friend Onesiphorus himself. But the bright memory of his visits which had so often cheered the aged Paul in his dreary prisonhouse, lingered, we may be sure, in his heart while life was left to him, and his prayer for Onesiphorus was doubtless fully answered, both in the case of his faithful friend personally, as well as in that of his household. This servant of the Lord proved himself to be in very truth to the aged Apostle in his time of calamity and desertion, what his Greek name (Onesiphorus) implies, namely a "Profit Bringer."

Pas de Calais, France.

[TO BE CONTINUED.]



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Agricultural Building, Alaska-Yukon Pacific Exposition, Seattle.

## TELL HER NOW.

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*(For the Improvement Era.)*

Do you tell her that you love her; do you take her in your arms,  
As when sweethearts you first clasped her to your breast?  
And vowed that you would shield her from the world and its alarms,  
As trembling lips to hers you fondly pressed?  
Do you fondle and caress her now you know that she is true?  
Do you gently brush the hair back from her brow,  
And look into her dear eyes as those days you used to do,  
Say, brother, do you ever do that now?

When the cares of life are bringing pencil tracings to her brow;  
When sorrow lays its burden on her heart,  
Do you set her soul a singing as you alone know how,  
And bid her gruesome spectre fears depart?  
You sometimes brought her flowers in those distant, happy days,  
E'er yet your lips had framed the marriage vow;  
And you sat away the hours by the cheery parlor blaze,  
Say, brother, do you ever do that now?

Was ever mortal happier, or ever world more fair,  
Than when by the altar you stood side by side,  
And vowed that you would cherish and protect her from all care,  
As you proudly turned and kissed your blushing bride?  
Aye, time perhaps hath changed her! She hath felt its blighting hand,  
And that you have not escaped you will allow:  
But that nothing hath estranged her make her clearly understand,  
Tell her o'er the same old tale and—Do it Now!

Ah, women suffer much because they love so much, and men  
Unthinking seal the fountains of the heart,  
And injure not themselves alone, but those they love most, when  
They thus withhold from life the better part.  
Go, take her in your arms again, and see her quick response  
As the pleased love-flush mantles to her brow;  
Then put it off no longer, brother, go to her at once,  
And tell her that you love her—Do it Now!

LON J. HADDOCK.

Salt Lake City, Utah.

## THE SCANDINAVIAN MISSION.

BY ANDREW JENSON, PRESIDENT OF THE MISSION, AND ASSISTANT  
CHURCH HISTORIAN.

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### I.

It is well understood by all Latter-day Saints that the gospel of Jesus Christ, as restored to the earth in the forepart of the 19th century by the Prophet Joseph Smith, is to be preached to every nation, kindred, tongue and people; or, as the Savior says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come" (Matt. 24: 14). Ever since the Church of Jesus Christ was organized in 1830, its elders have been diligently engaged in carrying out this divine command; and ever since Oliver Cowdery preached his first public discourse as an elder of the Church on Sunday, April 11, 1830, the world has not seen a single Sabbath day on which messengers of the restored gospel have not lifted up their voice to testify of what the Lord has done in our day. For upwards of seven years the preaching of the elders was confined to the United States and Canada, but in 1837 the first missionaries were sent across the Atlantic Ocean to Great Britain, which country has ever since been a fruitful field for these advocates of the truth. In 1844 a Latter-day Saints mission was opened up on the Society Islands among the Polynesians who thus were the first race outside of English-speaking people to hear the sound of the restored gospel, unless we class the Welsh as a non-English speaking people, which would hardly be proper. The Prophet Joseph Smith, a short time prior to his death, had contemplated sending missionaries to Germany, Russia and other countries, but with the exception of Elder Orson Hyde's mission to Jerusalem in 1840-1841 (on

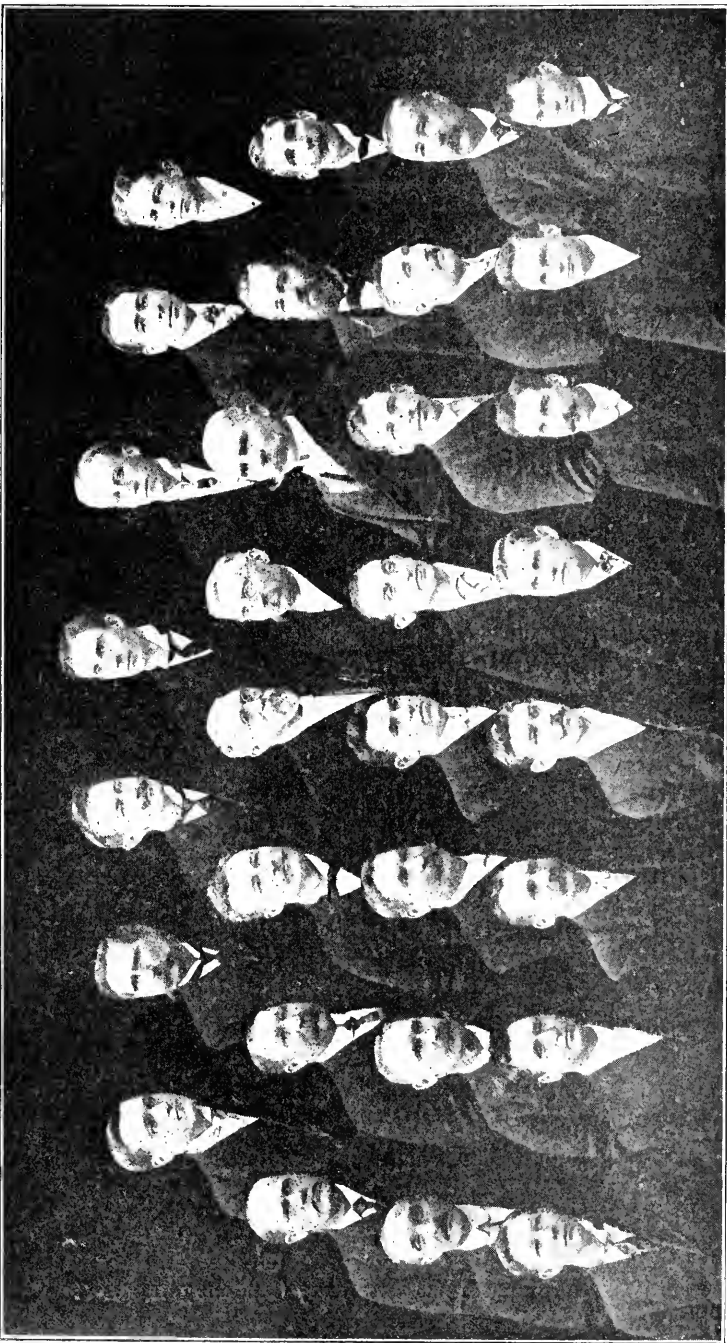
which he also visited Holland, Germany, Austria and Egypt), no mission was planted by Latter-day Saints on continental Europe until after the exodus of the Saints from Illinois and their location in the Rocky Mountains. In the fall of 1849 the first missionaries were called to France, Italy, Denmark and Sweden, and the following year (1850) missions were fairly established in these lands. In 1851 the elders laboring in France extended their operations into Germany, and those sent to Italy commenced to preach in Switzerland; but of all missions so far established by the Latter-day Saints among people who do not speak the English language, the Scandinavian mission (which until 1905 embraced Denmark, Sweden and Norway) has been the most fruitful.

Elder Erastus Snow was the man chosen at a general conference of the Church held in Great Salt Lake City, in October, 1849, to open the gospel door in Denmark, having been ordained an apostle eight months prior to this date. Peter O. Hansen, a native of Denmark, who had embraced the gospel in America, was called to accompany Elder Snow to Denmark, and Elder John E. Forsgreen, a Swede by birth, who had likewise been baptized in America, was called to Sweden; he had formerly served as a soldier in the famous "Mormon" Battalion. After the arrival of these missionaries in England in the early part of 1850, Elder Snow concluded to call to his further assistance Elder George P. Dykes, who then labored as a missionary in England, but who in his younger days had introduced the gospel among the Norwegians in La Salle County, Ill. He, like Elder Forsgreen, had served in the "Mormon" Battalion. From England Elder Peter O. Hansen preceded his brethren to Denmark, but did not accomplish anything until after the arrival of Elders Snow, Forsgreen and Dykes in Copenhagen, June 14, 1850. After securing lodgings the elders commenced missionary labors at once amongst the Baptists, of whom fifteen were baptized by Elder Snow, August 12, 1850. These were the first converts to "Mormonism" in Denmark, but prior to this date, about three weeks, Elder Forsgreen (who after being blessed and set apart by his brethren in Copenhagen to open the gospel door in Sweden) had baptized three converts in Gefle, Sweden. Consequently, these three were the very first converts to true Christianity in Scandinavia and the first ones ever baptized by divine

authority in the lands of the north. After baptizing a number of emigrants who were embarking for America, Elder Forsgreen was banished from Sweden; but, escaping from the ship on which he was to have been deported to America, he landed at Elsinore, Denmark, and soon joined his brethren in Copenhagen where the elders were meeting with great success. Following in the wake of the first fifteen, other Baptists soon joined the Church, together with some Lutherans, and on September 15, 1850, the first branch of the Church of Jesus Christ of Latter-day Saints was organized in Copenhagen with 50 members. This branch which has had a continuous existence ever since has always been the largest branch of the Church in Denmark. At the present time it has a membership of about 400.

Soon after the organization of the Church in Copenhagen, Elder George P. Dykes was sent to Aalborg, a city in the province of Jutland, where he commenced to baptize, October 27, 1850, and organized the second branch of the Church in Denmark, November 25, 1850, with 23 members. Also this branch has had a continuous existence ever since it was first organized and is still one of the largest branches in Scandinavia. Like the branch in Copenhagen it has now a commodious hall or chapel (owned by the Church) in which the members meet regularly for worship. At the close of 1850 the Church had 135 members in Denmark and three in Sweden.

In 1851 a number of the newly baptized brethren were ordained to the priesthood in Denmark and appointed to labor as local missionaries in different parts of the country. The results of their labors, together with those of the elders from Zion, were most gratifying; the many baptisms and the organization of several branches cheered the missionaries. The first general conference of the Scandinavian mission was held in Copenhagen, in August, 1851. On that occasion a few converts who had been baptized on the island of Bornholm were organized as a branch of the Church. The Saints in Jutland (Aalborg and vicinity) were organized into three branches and those in Copenhagen into two branches, one being in Christianshavn. At the next general conference, held in Copenhagen, November 16 and 17, 1851, the mission in Denmark was divided into three conferences, namely Copenhagen con-



ELDERS OF THE COPENHAGEN CONFERENCE, 1909.

Top Row, Left to Right—Marius Simonsen, Jørgen Madsen, President Andrew H. Andersen, Aarhus Conference, Niels P. Nielson, Jr., Mission Secretary, Joseph S. Baird, Joseph W. Petersen, Joseph M. Olsen. Second Row—Peter H. Westenskow, Ferdinand A. Petersen, Lauritz M. Sørensen, Oluf J. Andersen, (associate editor of the *Star*), Mission President Andrew Jensen, Conference President James J. Larsen, Hans C. Hansen, Hans C. Mikkelsen. Third Row—Niels Jensen, Niels P. Jeppesen, Hans C. Hansen, Alfred A. Johansen, Fred Jørgensen, Robert Anderson, Joseph S. Nielsen, Carl H. L. Jensen. Bottom Row—Hans P. Andersen, Carl Christensen, James Larsen, J. Godfrey Hansen, Hans C. Hansen, James O. Petersen, Cleam Poulsen, Carl C. Nelsen.



ference to embrace the islands of Sjælland, Bornholm and Lolland-Falster, Fredericia conference to embrace the southern part of Jutland (where several branches had been raised up), and the Aalborg conference to embrace the northern part of Jutland. In 1851, also, the Book of Mormon was published in the Danish language, together with a number of pamphlets explanatory of the first principles of the gospel, and a missionary periodical entitled *Skandinaviens Stjerne* (which is now in its fifty-eighth volume) was commenced. During its first year it was published as a monthly and since that as a semi-monthly periodical. In September, 1851, the first Latter-day Saint missionary visited Norway and commenced to preach and baptize at Oesterrisoer before the close of the year. In Denmark the elders were subject to religious persecutions, though religious liberty had been granted the inhabitants in 1849.

The year 1852 witnessed great progress in missionary work in Denmark and Norway; many were baptized and new branches raised up. After laying a permanent foundation for missionary work in Scandinavia, Elder Erastus Snow left Copenhagen on his return to America in February, 1852, taking with him 28 of the new converts, these being the first Latter-day Saints to emigrate to Zion from Denmark. On his departure, Elder Snow left John E. Forsgreen in charge of the mission. At the fourth general conference of the Scandinavian mission, held in Copenhagen, August 12, 1852, the Saints in Norway were organized into a conference, called Brevik. This conference which subsequently changed name to Christiania conference is still in existence, and is at present the largest conference in Scandinavia. At that August conference the Saints in Vendsyssel were organized into a separate conference, being detached from Aalborg, those on the island of Lolland-Falster and Moen were also organized as a conference; and likewise were those on the island of Bornholm. A number of elders who were sent from Denmark to Norway as missionaries were arrested and imprisoned at Frederikstad for having preached the gospel and administered its ordinances; they were not liberated till the following year, when it was decided by the civil and ecclesiastical authorities of Norway that the Latter-day Saints were not Christian dissenters and consequently had no right to preach,

baptize or administer the sacrament. This decision led to the many subsequent imprisonments of the elders, on bread and water, because they persisted in continuing their work of proselyting. In December, 1852, a large company of Saints (293 souls) left the shores of Scandinavia for Utah in charge of Elder John E. Forsgreen, who was succeeded in the presidency of the mission by Elder Willard Snow, a brother of Erastus Snow.

In the spring of 1853 missionary labors were renewed in Sweden, this time in the province of Skone, whence the missionaries went from Denmark; and as it was contrary to the laws of Sweden for the elders to baptize, a number of the converts crossed over the sound to Copenhagen to be initiated into the Church by divine authority. The first branch of the Church in Sweden was organized April 24, 1853, and soon afterwards a flourishing branch was raised up in the city of Malmo. This branch has had a continuous existence ever since and is at the present time the headquarters of the Skone conference which was first organized in June, 1853. From the province of Skone the gospel soon spread to the more northern provinces of Sweden. In August, 1853, President Willard Snow took sick and left Copenhagen for England, but before he reached his destination he died on ship board, August 21, 1853, and was buried in the North Sea. Elder John Van Cott was then called from England to take charge of the Scandinavian mission. In the latter part of the year two large companies of emigrating Saints left Denmark for Utah. Similar companies left Scandinavia annually after that, all crossing the Atlantic in sailing vessels, until 1868, since which year the transit has been made in steamers.

In 1854 the Scandinavian mission flourished in the midst of persecution, mobbings and imprisonments; a branch of the Church was organized in Stockholm, the capital of Sweden, which branch is still in a thrifty condition; other small branches being organized in the middle provinces of Sweden, the Stockholm conference was organized which is still the principal conference of the Swedish mission. A small branch of the Church was organized in Christiania, Norway, December 8, 1854, by Elder C. C. A. Christensen; that branch soon became very prosperous and is at present the largest branch in the Scandinavian mission. Four elders from Zion

arrived in 1854, and at the close of the year there were 2,447 Saints in Scandinavia. About 4,300 had been baptized since the mission was first opened, and of that number fully one thousand had already emigrated to Zion; a number had been excommunicated and others had died in the faith.

In 1855 several of the local missionaries in Norway were imprisoned on bread and water for administering the ordinances of the gospel; in several parts of Sweden the elders were subject to severe persecutions. One elder arrived in Scandinavia from Utah in 1855, and 897 were added to the Church by baptism. The Saints on the island of Fyen, Denmark, (where several small branches of the Church had been raised up) were organized into a conference.

Early in 1856 Elder Hector C. Haight succeeded Elder John Van Cott as president of the mission. The work of proselyting was continued with great vigor and 1,859 were baptized. This year also witnessed the departure from Scandinavia of a number of emigrating Saints who crossed the plains with hand-carts. Apostle Ezra T. Benson and John M. Kay visited the mission.

In 1857 a new conference was organized in Sweden, namely Gothenborg, which conference is still in existence. Two new conferences were also organized in Jutland, Denmark, namely Aarhus, which is still in existence, and Skive, which continued about seven years. During this year three new elders arrived from Zion and 1,621 were baptized.

In February, 1858, Elder Carl Widerborg, a local elder, succeeded Elder Haight in the presidency of the mission. During the year 1,038 souls were added to the Church by baptism; a new conference (Norrkoeping) was organized in Sweden, and new fields of labor were opened in different parts of Norway, Sweden and Denmark. The mission at this time consisted of 142 branches, grouped into thirteen conferences, of which nine were in Denmark, three in Sweden and one in Norway.

In 1859, 929 new converts were added to the Church in the mission, and a new conference (Sundsvall) was organized in Sweden. In October of that year the mission office at Copenhagen, Denmark, after changing locations several times, was permanently located in Lorentzensgade (afterwards St. Paulsgade) No. 14, where it remained till the new mission house was erected by the

Church in 1902. Late in 1859 John Van Cott arrived in Denmark on his second mission to Scandinavia, being accompanied by Elder Ola N. Liljenquist who was the first man of those who had embraced the gospel in Scandinavia and emigrated to Zion, that returned to his native land as a missionary.

With the commencement of 1860 John Van Cott again took charge of the mission, succeeding Elder Carl Widerborg who had labored faithfully as a local missionary about seven years. During this year Apostles Amasa M. Lyman and Charles C. Rich visited



CITY OF AALBORG, DENMARK.

Limfjorden in the distance.

Scandinavia. Ten new missionaries arrived from Utah and 1,107 souls were added to the Church by baptism.

In 1861 Apostles Amasa M. Lyman and Charles C. Rich who presided over the British mission visited Scandinavia the second time. A branch of the Church was organized on the islands of Gotland, Sweden. During the year three elders arrived from Zion and 954 were baptized.

The year 1862 witnessed the largest emigration of Saints from Scandinavia that has ever taken place in the history of the

mission, 1,556 being the number that left for Zion, sailing from Hamburg in four large vessels. During the year Apostle Geo. Q. Cannon and other prominent elders from England visited Scandinavia; five new elders arrived from Zion and 1,977 souls were baptized, this being the largest number added to the Church during any one year since the mission was first established.

In 1863 four new elders from Zion arrived in Scandinavia and 1,587 new converts were received into the Church.

In 1864, owing to the large emigration of the two previous years the membership was reduced so much that some of the branches and conferences were dissolved. Thus the Skive conference (Denmark) was discontinued and divided between the Aalborg and Aarhus conferences; the Lolland-Falster and the Fyen conferences were amalgamated into one called the Oernes conference, and the Bornholm conference was dissolved and added to the Copenhagen conference. During the year three new elders arrived from Zion and 1,213 were baptized. President Jesse N. Smith returned home and was succeeded temporarily by Elder Samuel L. Sprague. Later in the year Elder Carl Widerborg, one of the elders arriving from Zion, took charge of the mission.

In 1865 the elders in Norway petitioned the Storting for the same privileges as other Christian dissenters, but plead in vain; yet the civil officers in Norway seldom enforced the law against the elders for administering the ordinances of the gospel. During the year 1,010 were baptized and twenty new elders from Zion arrived. The Sundsvall conference was dissolved and its membership added to the Stockholm conference.

The year 1866 marked another big emigration year for the Scandinavian mission; three vessels carrying 1,213 emigrating Saints bound for Utah sailed from Hamburg. Elders from Zion were placed in charge of the respective conferences (eleven in number). Hitherto local elders had presided over the conferences. During the year only one elder from Zion arrived; 1,269 were baptized.

In 1867 Apostle Franklin D. Richards visited Scandinavia and preached in many parts of Denmark and Sweden; eleven elders arrived and 881 were added to the Church by baptism.

Of the 820 souls who emigrated to Utah in 1868, quite a

number were assisted by the Perpetual Emigrating Fund, as the Saints in Zion this year put forth an extraordinary effort to gather out the Saints who had been faithful for longer periods of time. The last company of Scandinavian Saints which crossed the Atlantic with a sailing vessel this year suffered much on the voyage and many died; this year also closed the crossing of the plains with oxen and wagons. During the year two new elders from Zion arrived and 1,017 were baptized.

Copenhagen, Denmark.

[TO BE CONCLUDED IN NEXT NUMBER.]

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### OBSCURITY.

(*For the Improvement Era.*)

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Prize of earth, ye fields of springtime, acre-builders of the plain,  
 Ye of kingly trust and stronghold, armed deep with hosts of grain—  
     Thine a kingdom's wealth in keeping,  
     But no less thy own fair reaping,—  
 Are the bloom among the furrows, straining upward thro' the rain.

Riches of the hills, ye harvests, triumphs of the Autumn days,  
 Cradled in the pride of monarchs as thy sheaves amid the haze—  
     Thine the worth, yet 'mid thy teeming,  
     One who utters not the meaning,  
 Turns to gold the frailest tendrils 'mong the tassels of the maize.

Giants of the timbers rearing, chieftains ye of primal birth,  
 Lifting your coeval ensign 'mid the forests of the earth. .  
     Thine the might that storms may sever,  
     But enduring and forever,  
 Are the creeping, spreading lichens, clinging to thy fallen worth.

Martyrs, 'mid the world's vast tumult, heroes of mediaeval lore,  
 Beacons ye that gild the causeways for a million hosts and more;  
     Ye the light on fame's broad pages,  
     But the breath that moves the ages,  
 Is the echo of a faith-note tuned forever to endure.

BERTHA A. KLEINMAN.

Salt Lake City, Utah.

## ADDRESS BY THE GENERAL SUPERINTEND- ENCY Y. M. M. I. A.

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[This important Declaration of the Place and Privileges of the Young Men's Mutual Improvement Association was read and adopted at the Annual Conference, June 5, 1909.—EDITORS.]

The systematic work now being done by the quorums of the priesthood provides our young men with the necessary teachings in formal theology and trains them in the duties that pertain to their callings in the priesthood.

There is, however, a strong need among the young men of the Church to have an organization and meetings which they themselves conduct; in which they may learn to preside over public assemblies; to obtain a practice necessary to express themselves before the public; and to enjoy themselves in studying and practicing civil, social, scientific, religious and educational affairs.

The Young Men's Mutual Improvement Associations therefore should be strengthened and their efficiency increased in order to offset and counteract the tendency now so prevalent to establish private clubs, secret and social organizations, and select educational societies.

They may be made to cover all these requirements and it will be a wise policy to grant them the fullest liberty, consistent with the order and policy of the Church, in the selection of their officers, management and conduct of their associations.

It is of vital importance that not only the young men of our Church, but also the regularly constituted stake and ward officers thereof shall have a clear understanding as to the place and privileges which the Mutual Improvement Associations hold among the Latter-day Saints, in order to promote harmony, union of purpose, and the best interests of all concerned.

To define this field and to give an understanding to our young people and all concerned, we deem it expedient that a declaration should be made at this our June conference, that there is as great opportunity now as ever before for these organizations, and that increased activity in other departments should cause no abatement of effort or efficiency in our associations; but rather that renewed effort should be put forth by the Improvement workers, and that every facility should be afforded them by stake and ward authorities to accomplish their glorious mission among the youth of Zion.

The field to be occupied is religious, social and educational. The religious work is not to be formally theological in its nature, but rather to be confined to the limits outlined by President Brigham Young, when the organizations were first established: "Let the keynote of your work be the establishment in the youth of an individual testimony of the truth and magnitude of the great Latter-day work; and the development of the gifts within them." In other words, to obtain a testimony of the truth and to learn to declare and express that testimony; and to develop all noble gifts within them.

The social includes control of various public and private amusements; musical, dramatic and other entertainments and festivals; field sports, athletic tournaments, excursions and other varieties of social gatherings.

The educational should include regular class work in ethics and practical religion, literature, science, history, biography, art, music, civil government—supplemented by debates, oratorical and musical contests, lectures, essays, writing for publication, reading and speaking under the auspices of the organization, and if necessary carried on in departments under instructors capable of specializing in their particular lines.

We have directed the General Board to appoint committees to have in charge, under the direction of the whole Board, these various divisions of our work, with chairmen who are expert in the various lines, who have a thorough knowledge of the work, and who are in sympathy with our young men. These committees are as follows:

1. A Committee on Class Study.



2. A Committee on Athletics and Field Sports.
3. A Committee on Music and Drama.
4. A Committee on Social Affairs.
5. A Committee on Library and Reading Course.
6. A Committee on Conferences and Conventions.
7. A Missionary Committee.
8. A Committee on Debates, Contests and Lectures.

These committees may be sub-divided or added to as the wisdom of the Board or the exigencies of the work may demand; and like organizations may be instituted in the various stakes and wards, as far as practicable or necessary. At the meetings of the Board reports from these committees will be asked for and given as a regular order of business.

We believe that this course will promote the welfare of all and a good feeling among our young people, and prevent their seeking other organizations and interests to which to devote their time and attention.

There is no mental, social or physical excellence or enjoyment that the Church does not foster and desire to promote among the young men of our community, and its purpose in sustaining the Mutual Improvement Associations and charging them with the care of our young men is to answer every desire of this nature, and to provide among ourselves the gratification of every legitimate ambition and impulse to excel in these fields without having to seek opportunity elsewhere.

From the presiding priesthood of the Church in the stakes of Zion, and in the wards and missions, we therefore ask, in behalf of our young men, sympathy and support, to sustain and uphold the Young Men's Mutual Improvement Associations in the field of usefulness herein briefly outlined, and to provide them with places of meeting and amusement.

We ask that the associations be permitted to select men of education and ability for class and special teachers, who are suitable, agreeable and capable and who are in love with the young people and in full sympathy with them and their views.

Granting them the fullest liberty consistent with the order and policy of the Church will encourage them in the faith, and they will be not a whit less amenable to the Church authorities,

but rather will grow more enthusiastic in every way for the promotion of the work of the Lord. The Young Men's Mutual Improvement Associations have been from the first in very deed helps to the priesthood, and in behalf of its members we pledge ourselves and them to continue in this line in the future; being certain that no trust or added responsibility imposed upon our young people will be violated, but they will prove loyal to the authorities and the work of the Lord.

Respectfully,

JOSEPH F. SMITH,  
HEBER J. GRANT,  
B. H. ROBERTS,  
General Superintendency.

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### HOPE.

BY GEO. D. KIRBY.

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When you are filled with trouble and the whole world seems wrong end to, and you find misfortune staring you in the face with a most cheerless frown, there's a lot of comfort in the reflection that although it's dark for me and you, *the sky is always blue.*

When the clouds are black and threatening, and the daylight seems to have been withdrawn from the world, and all the joys of living seem gone, just bear in mind that it is always "darkest just before the dawn," and only a little distance through the clouds *the sky is always blue.*

So what's the use of repining and worrying over the hardships that threaten us, for the flowers are just as sweet and the birds are still singing, and behind the darkest shadow there's plenty of brightness, *for the sky is always blue*

Don't succumb to grim despair,  
But remember when you're glum,  
That the hardest things to bear,  
Are the things that never come.

Sugar City, Idaho.

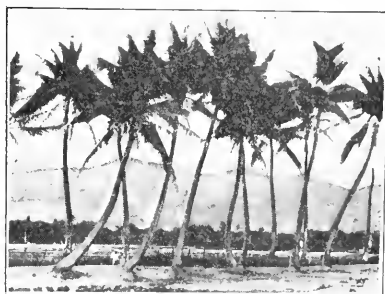
## PEOPLE AND PLACES IN THE ORIENT.

BY FRANK J. HEWLETT, DIRECTOR OF THE UTAH STATE FAIR AND  
PRESIDENT OF HEWLETT BROS. COMPANY.

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### III.—CROSS-ROADS OF THE PACIFIC.

“*Aloha*—Love to you,” was the royal welcome received on that bright morning, April 2, 1909. The Hawaiian band, playing sweet music, came out in a launch to greet their former Queen. The dock was thronged with people, and flowers of every hue could be seen, and we felt that the welcome was intended for all of us. As soon as the ship was made fast at the wharf, the Queen’s private secretary, who was waiting on the wharf with an automobile, rushed aboard, and a few minutes later, decked with *leis*, carnation-



Cocoanut Palms, Honolulu.

wreaths of all colors, Liliuokalani was escorted down the gangway to the waiting machine. The large crowd of natives assembled, with heads bowed in reverence, watched her in silence as she passed. There was no cheering or clapping of hands, but we fancied there were tears in the eyes of some of the ladies present to greet her with “*Aloha, Aloha.*”

The tropical vegetation, the gently sloping, green sugarcane plantations, the cloud-wreathed mountains, and the black wave-washed land that we had discerned from the top steamer-deck be-

fore reaching the harbor, made us doubly anxious to set foot on these mid-ocean islands. The graceful cocoanut palm trees lifting their tufts of foliage, on their slender stems, high above the surrounding vegetation along the shore, seem to plead with us for a better acquaintance.

The geographical position of Hawaii entitles it to the name of "Cross-roads of the Pacific." All the steamers with one exception, leaving San Francisco for the Orient stop here. The British Columbia-Australian mail boats between Vancouver and the colonies, also stop once a month each way, and the American-Hawaiian line between Salina Cruz, Hawaii, and San Francisco, make this port a stopping place, and in consequence thousands of persons visit Honolulu during every month. One can see



Rice Field, Hawaiian Islands.

from the numerous ships and steamers at anchor, that it is truly a commercial center, and will be the more important when the additional highway is opened by the completion of the Panama Canal. In the harbor now, are ships for Australia, and the Philippine Islands, launches, barges, fishing smacks, sampans, and two large Japanese battle ships, the *Asa* and *Soya*.

To the westward are the placid waters of Pearl Harbor, to be made into an important naval station by the United States Government. As the commerce of the Pacific is constantly increasing and soon to rival that of the Atlantic, it is natural that one is anxious to learn more about this important and convenient stopping place. Congress has appropriated \$2,000,000 for a new dry dock which is to be constructed in Pearl Harbor for the Navy department, \$200,000 of which is made immediately available. The length of the dry dock will be 720 feet, and as designed will take the largest battle ship built or contemplated. The bids for the dock will be opened May 22. Uncle Sam has planned the structure in such a way that at any time it may be lengthened by addition to the inner dock.

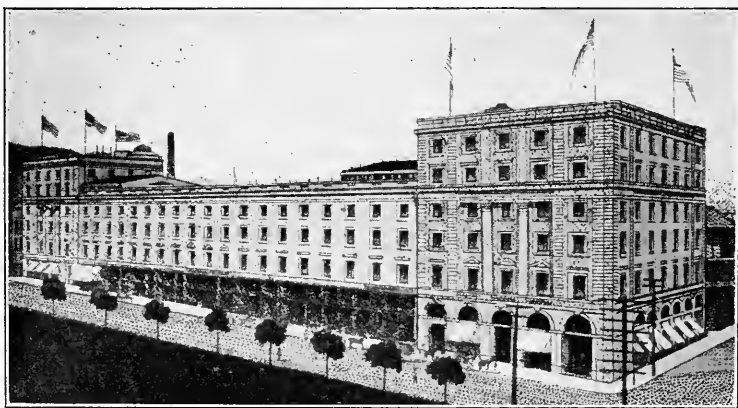
Honolulu has many miles of macadam roads. Three up-to-date daily papers, the *Advertiser*, *Star*, and *Bulletin*, besides several printed in foreign languages. The electric car lines now in operation cover twenty-six miles. They are conducted in a manner that would set an example to many cities in the United States. The motormen are mostly American, while the conductors are Hawaiian. They are neatly dressed in dark-blue uniforms with brass buttons, and are polite and obliging. Breakdowns and delays are of rare occurrence. Transfer slips are given from one line to another, so that the entire city may be traversed for one five cent fare. The connections which these transfers are made from are as accurately timed as at railway junctions. The cars are of the newest pattern, always clean, and the passenger touches the electric bell when he wants to get off, without burdening the memory of the conductor.

The first trolley ride was to the Aquarium at Waikiki Beach, and the rainbow-hued fishes of all shapes and sizes were an interesting study. As we were about to leave, two cars packed with school children with their teachers came up. For a cosmopolitan crowd, I have never seen its equal, Chinese, Koreans, Japanese, Malays, Negroes, Natives, Americans, in fact it would take a master mind to tell of what nationality all were. There were both sexes, from eight to about fifteen years of age, laughing,



Surf-riding Hawaiian Canoe, Waikiki, Honolulu.

singing, romping on the grass, talking pretty good English; color or cast cut no figure with them, they were innocence, purity, homeliness, and beauty, combined in one group. A few minutes later they were in bathing, in the place world-famed for its beauty, the even temperature of its waters, and splendid surf boat riding. How tenderly the lady teachers handled the tiny tots while in the breakers which seemed like fleecy white clouds blown over the sea-foam masses of lace-like embroidery across the dark-blue waters. As I formed a picture in my mind of the teachers over our Junior classes, with our boys and girls all romping together on that beautiful beach, I regretted they were not present. A few yards away, tall cocoanut trees stand like sentinels, as if to



Young Hotel, Honolulu.

shield them from harm, surrounded by foliage rich in color and rare in fragrance.

There are here at present about 60,000 Japanese and Chinese, 25,000 Americans, 25,000 Portugese and Malays, and 40,000 natives, but nearly all the business is conducted in English. Oriental people and ways are always full of interest. In Hawaii, the Orient and the Occident meet on the "cross-roads." Chinese and Japanese, Koreans and Malays, present by reason of the demand for labor, mingle with the other population of men, women, and children, the varied scenes in street and shop combine to make the Oriental quarters a place of constant entertainment. Here may

be seen a Chinese dealer with his little son as an assistant, patiently waiting on a customer, but never importuning anyone to buy. There is another one listening respectfully to the criticism of a woman engaged, Oriental fashion, in beating down his price, but it is a case of "no savey" with the Chinese merchant. Not far away a quartette of Japanese taking their breakfast, and a poor breakfast it would seem to a Utah boy or girl, a calabash of rice, a bowl of soy, and black coffee in little sake cups which they replenish frequently from an old black coffee pot; the contents are plainly cold. The Japanese quarter also abounds in book stores, few or none were to be seen on streets where the Chinese were in the majority. Most of the books had lurid paper covers, and treated of the late war. On the illuminated covers the Japanese and Russians were always in conflict, the men from the frozen north, of course, were always the under dog in the fight. In the large pictures for framing, Russian ships are being destroyed, and Port Arthur bombarded, all in very bad drawings, and most lurid and un-Japanese colors. The best shops in the Oriental quarters are along King Street, and these are patronized by Hawaiians and foreigners, as well as by well-to-do Orientals. The porcelains, grass linens, silks, and crepes, are of good quality, the price being higher than in China, as might be expected where cost of freight and duties are included in the price asked of the customer.

There was a pretty little comedy enacted in one of these shops which left the onlooker in serious doubt as to its happy ending. A middle aged man, evidently a gardener or teamster, had brought with him a bright almond-eyed little maid about ten years old. She wore purple drawers faced with pink, a bright green jacket fastened with yellow buttons and loops, and her silken, jet-black braids were lengthened with rose-colored cords. The father was selecting an American hat for her with about the same success that an American father would have shown who endeavored to intrude himself into this purely feminine sphere of activity. A large, dull-brown creation was chosen in strict conformity to masculine ideas. The child shook her head violently and shrugged her shoulders while the hat was tried on. Even the Chinese shopkeeper protested. Then he handed out another, wreathed in a garland of deepest pink and brightest green. At this the child's

face lighted up. The price was asked, the father shook his head and led the child by the hand from the shop. It was a tiny tragedy and one wondered how it ended finally, but the chief sufferer had already been schooled in Oriental stoicism. Her set countenance gave no indication of the disappointment that must have filled her heart with despair.

Let us meander through the fish market. It is a large building and is well adapted for the purpose intended, with abundant space, open at the sides, concrete floors that are flushed and scrubbed daily. All that goes on, the buying and selling is open to view, carefully watched by the city fish inspector. The fish for sale are of all hues of the rainbow, and some were pointed out to us as *ka-hala*, the *ula-ula*, and *u-u*. The latter with *ula-ula* and some others are all large fish. Recently a *ulua* was caught, a fish that is now shy and rare, which weighed 350 lbs. It was six and a half feet in length and was captured by natives outside the reef, at Waikiki. Various kinds of mullet—the prince of fishes to the Hawaiians—are sold. The *pau-a*, a large grey fish, the flesh of which is very dark, is much relished by the natives, eaten raw. As one goes through the roomy booths one could see fish of every color and description.

On one of the most prominent corners may be seen dozens of natives, women and old men, with, you might say, cartloads of flowers, which they were threading on strings one at a time until they had hundreds of strands made, which they dispose of at a nominal figure. This is an extra busy day for them, the arrival of their former queen, the two Japanese battleships with fifteen hundred men aboard, and the S.S. *Siberia*, all would want flowers. As the old saying goes, when in Rome, be Romans, so, when in Hawaii, be Hawaiians. Flowers form a part of their lives. From time immemorial the custom has been to twine wreaths of blossoms and sweet-smelling vines, called in the vernacular *leis*, and these are worn about the neck, around the hat, and on the hair as a crown by the women. But let us rush to the dock as we remember the sign, "*Siberia* sails at five, sharp."

Inside the harbor a bunch of eighteen amphibious native boys swarmed about the sides of the steamer like big, rollicking, brown frogs. They clambered up onto the top deck; then, into the life



boats where they sat and smiled at the passengers. When the latter threw a coin into the water, the boys with a dash and a splash, jumped in, and a few moments later came up, one holding triumphantly the piece of money in his hand, which was transferred to his mouth for safe keeping. The performance was repeated time and time again. The last of the passengers are coming aboard. We lost seventy-one passengers at Honolulu and received only thirty in exchange. All are decorated with *leis*, it is a token of regard; and upon the departure of a steamer, every traveler is bedecked with bright flowers, until the ship appears to be fully decorated with blossoms. Once more the bell rings, the last *Alohas* are said, flowers are thrown back and forth, and again we are on our journey to the "*Land of the Rising Sun.*"

Honolulu, H. I.

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#### A PRAYER.

Creator of the souls of men,  
The earth, the sky, and all therein,  
Protect us with Thy love and might;  
Protect us through this awful night  
Of sin; and send thy beaming light  
To be about us ever, when  
We're weakest, and beset by sin.

O make us strong and help us gain  
A blessing. All our weakness slain,  
Firm may we stand to conquer right;  
Firm may we stand and win the fight;  
May thy great glory us incite,  
That we may greater heights attain;  
Thy richest love may we retain.

O may we e'er in wisdom move;  
A dwelling gain with Thee above;  
O may all evil take its flight;  
O may temptations never blight  
Our hopes; but speed to loftier height  
Our aims; and Thou approve  
Our works forever, God of Love.

SARAH M. WILLIAMS.

Ogden, Utah.

## EDITOR'S TABLE.

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### TEMPERANCE AND PROHIBITION.

Prohibition is agitating the people of Utah just now. Everybody appears to be interested in the question. Meetings are held; resolutions against the saloon passed; and in various cities and towns preparation for action is being made against the liquor interests. Parents are awakening to the dangers that lurk in liquor—dangers that bode ill to the young people and the morally weak.

Letters are received almost daily by the editor of the ERA complaining about the laxity of the summer resorts, the looseness at the restaurants, and the free and indiscriminate use of beer and liquor by those who visit the resorts,—at the lake, and at other surrounding amusement grounds.

Says one correspondent: "On the bill of fare in the cafe I notice wines, liquors, cordials and beers, and expensive imported mineral waters and ginger ale, but no local, cheaper soft drinks. Generally no soft drinks are served from the bar of the beer hall, and in order to obtain these the waiter must go into the pavilion."

The same correspondent remarks, as illustrating the spirit of the place, that a young man said to him: "The cheap, temperance people eat out in the pavilion, and the people who spend their money come out into the beer hall." "This," he continues, "is the standard set and held out to the young people." It means that to be a good fellow only the beer-hall course is open to the young man. That is the trend of the environment. Any other course is "small" and "cheap," and it is thus that many young people are tempted for the first time.

Another danger is that all this is considered respectable—

everybody drinks beer at resorts. Here young men and women drink who would not think of entering a saloon. It is like the drug-store evil in the city. At the dispensary of the drug store, it is considered quite respectable to drink—ladies and gentlemen alike drink there. But this fact in itself makes the resort beer-hall and the city drug store so much more of a menace to the morals of the people. They are worse because they attract more of the boys and girls than places that are stamped disreputable.

It is further asserted that certain resorts are crowded with boys and girls, fifteen and sixteen years of age, and from those ages up to nineteen and twenty, seated at tables drinking beer, and even intoxicated. Girls have been noticed leeringly pouring beer from bottles into the glasses of their boy companions.

Again: "Young boys and girls sit and slop beer until it is disgusting. It is well-known what often happens to a girl who drinks with a man. It is easy then to accomplish her ruin."

Now the remedy. First to parents: are your boys, or your girls there? Have you permitted your daughter, like other hundreds, to go there unaccompanied? Is your son away, with full liberty to do as he pleases? Do you have his confidence, so that you can trust him to tell you what company he has kept and thus be able to give him the counsel and caution that will steer him free of temptation? These are questions for parents in the home, but what about the public guards surrounding the young people?

Many reply, prohibition is the only remedy. And it must be admitted that such scenes, conditions and conduct, as are above referred to will soon convert everybody to that truth.

In a letter from Joseph S. Peery to the editor of the ERA, giving particulars of an investigation which he made at one of the resorts, he says:

I go into these particulars because I know of the strong stand yourself and the other church leaders have taken in favor of prohibition. The only way we can get prohibition and to close all these places of infamy and hell, is through the efforts of the church leaders. The saloon men are so strong and are so much in hand and glove with the politicians of all the political parties that they can successfully combat every other effort except the leaders of the "Mormon" Church. It will be to the everlasting credit and praise of those leaders when prohibition in Utah is obtained, and when Utah will no longer be one of the few black spots on our Union map. To see the utter futility of our present laws we need but look to

Ogden wherein the recent vote for higher license and better saloon regulation the city council stood six for the saloons and four for the proposed new ordinance. The papers there are with the saloon men. There is only one hope, and that is for state-wide prohibition brought around by the church leaders.

Now this is a remarkable statement, because it is a well-known fact that the Church leaders and the Latter-day Saints generally are strongly in favor of temperance—have preached it for many years, and not only believe in voluntary temperance by which people become strong by personal choice, which is the best temperance by far,—but they believe in prohibition, if necessary, by which a guardianship is thrown about the young and the weak to keep them temperate. I wish to say here, once for all, that I am unalterably in favor of state-wide temperance and prohibition—I care not who is opposed to it nor whose cause is in conflict. But as for controlling the politicians, that is for the people to do. The field and the methods are open and well known.

Our friend is emphatic in his statement that the saloon men are “so much in hand and glove with the politicians of all the political parties that they can successfully combat every other effort except the leaders of the ‘Mormon’ Church.” Our correspondent’s attention is called to the fact that so far they have also combatted “every effort of the leaders of the ‘Mormon’ Church” who are in no wise the governors of either the saloons or the politicians. Everybody knows that the Church leaders have taken a strong stand in favor of temperance and prohibition. It is for the people of all creeds to govern both the saloons and the politicians, that the end desired may be realized. It is not fair to burden the “Mormon” Church leaders with this dereliction also. The people should know by this time where the leaders of the Church stand, after nearly eighty years of temperance preaching and teaching.

One other thought. At the recent legislature numerous signed petitions were received from the people asking for state-wide prohibition. The legislature did not see fit to heed these prayers. Now let the people act, and prove their sincerity by closing the saloons wherever this is possible, and make good their declarations and desires by sending to the next legislative body such representatives as will comply with their demands for state-

wide prohibition. That is the procedure. Let us paraphrase our correspondent's sentence and say: "There is only one hope, and that is for state-wide temperance and prohibition, brought about by the sovereign will of the people."

JOSEPH F. SMITH.

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### NEW "HISTORY OF THE MORMON CHURCH."

*The Americana* for July, 1909, formerly the *American Historical Magazine*, a monthly devoted to history, genealogy and literature, issued in New York City, comes to hand with the first instalment of "The History of the Mormon Church," by Brigham H. Roberts, assistant historian of the Church. The first article of the series covers twenty-seven pages of the magazine, including a beautiful steel engraving of the prophet, as a frontispiece, and a page steel illustration of the memorial monument at Sharon, Vermont. The history will be continued monthly in serial form, covering a period of perhaps two years, and judging from the first pages, will be one of the most attractive literary productions ever written of the Latter-day Saints. Under the general title, "The Ancestry of Joseph Smith, the Prophet," the first chapter treats on "The Smiths of Topsfield, Massachusetts," and contains some very interesting data on the paternal side of the ancestry of the prophet, from Robert Smith who came from England to America in 1638. The second chapter treats of the "Macks of New England," and presents important documents and facts relating to the prophet's ancestry on his mother's side, some of which are found in a newly discovered volume on the history of the town of Gilsum, New Hampshire. From the matter set forth, it would appear that the common charges against the ancestors of Joseph Smith, the Prophet, namely: "restlessness," "illiteracy," and "credulity," are logically and convincingly refuted by the facts drawn from trustworthy sources of information and relating both to the prophet's paternal and maternal ancestry. In an editorial announcement for the August number, the editor calls attention to this "most important series" of articles on the history of the "Mormon"

Church, and says: "As dealing with the foundations of thought and life of a large and important class of American citizens, but little known hitherto, and perhaps on that account much misjudged by their eastern brethren, this group of articles has a weight that will probably secure for it serious attention. Fine steel plate illustrations add to the value of this series."

In connection with this history and leading up to its writing, there is a very interesting story. Several years ago there appeared in the *Salt Lake Tribune*, some articles that had originally been written for the *American Historical Magazine*. These articles were written by a man named Schroeder who, it will be remembered, had formerly published in Salt Lake City a blatant infidel magazine which he called *Lucifer's Lantern*. Observing these articles, Elder B. H. Roberts requested to know whether he would be permitted to answer them in the *Tribune*. He was informed that the articles in the *Tribune* were published by courtesy of the *American Magazine*, and that its publishers would likely be glad to print a reply which if found worth while would probably appear in the *Tribune*. Whereupon Elder Roberts took up the matter with the editors of the *American Magazine*, and his answer appeared in four articles in four successive numbers of the magazine, which was at that time printed bi-monthly. These articles were written in the author's strong, characteristic style defending, against the sophistry of Schroeder, the origin of the Book of Mormon. At the conclusion of these articles the publishers proposed to Elder Roberts that he write "a detailed, exhaustive history of the 'Mormon' Church," which history has now begun and will be continued serially until the whole shall have appeared in the magazine. All Latter-day Saints as well as true lovers of fair play and a square deal, will desire to read this history of the Church as it is now set forth for the first time by an eastern publishing house, and written by a man who is among the best authorities on Church history now living. This handsome magazine, which contains 119 pages of choice matter, is devoted entirely to historical, genealogical, social and scientific problems, as well as biography and general literature, is printed monthly, and sold at a subscription price of \$4 per annum. The plates are reproduced and for sale separately on heavy paper, 11x16, suitable for fram-

ing or for use in extra illustrating, at a price of \$1 each. National Americana Society, No. 154 East 23rd Street, New York City. New York.

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### MESSAGES FROM THE MISSIONS.

Elder Austin Houtz, writing from Queenstown, Cape Colony, South Africa, says: "There is a small branch of the Church in this place, but considering that it has only been thirteen months since the elders first came here, the success has been a little above the average. There are now fifteen members, besides many friends. The meetings are well attended. The Sunday School which was organized in January has an enrollment of 29. Elders C. Perry Rockwood, and S. N. Alger, Jr., introduced the work here.

Elder S. Norman Lee, who arrived in Liverpool on the steamship *Dominion*, May 27, 1909, has been appointed to succeed Elder William A. Morton as associate editor of the *Millennial Star*. Elder Lee was formerly editor of the *Box Elder News*, at Brigham City, and has been prominent in the different organizations of that place. He has filled one mission before in Europe, laboring for a full term in Sweden, and his active ministry and experience in business and literary affairs eminently fit him for the position to which he has been called.

Elder Nephi Anderson has been called to succeed Elder B. F. Cummings as editor of *Liahona The Elders' Journal*, and left for Independence, Missouri, about July 22. Elder Anderson has filled one mission in Norway and one in England, in which latter place he edited the *Millennial Star*. He is the author of several well known works, among them *Added Upon*, and *The Castle Builder*. Through his experience, his labors, and his knowledge of the gospel, he is specially fitted for the responsible calling to which he has been chosen. We wish him success and prosperity in his new field of labor. Elder D. H. Fowler has had editorial charge of *Liahona*, in the meantime, but arrived in Salt Lake July 15, and gave the ERA a pleasant call.

Elder George B. Mowry, secretary of the Leeds Conference, writing from Bradford, June 21, says: "The work of the Lord is in a growing and flourishing condition here, and I am glad to know that the Lord has called me to labor in one of the best and largest conferences in the British Mission. There are wonderful opportunities afforded here for doing much good, and I pray that I may be aided by my Heavenly Father to take advantage of them. Since entering the mission field I have had my eyes opened to much of the grandeur and beauty of the Church of God, and I feel to thank with all my heart all the teachers that I have had who labored so hard to assist me in obtaining knowledge for my missionary work. Among the best and foremost places to gain a knowledge of the principles and beauties of the gospel are the Mutual Improvement and Sunday School classes, and I feel to ask our

Heavenly Father to assist the Mutual and Sunday School workers in their labors to enlighten and elevate the souls of the young and rising generation."



#### ELDERS OF THE LEEDS CONFERENCE.

First row—John Hall, Nephi Gledhill, Joseph A. Kerr, James D. Allen, Harold J. Hyde, Joseph Condie, A. Fred Davis, Marion Lee, Moses D. Watterson, Nephi Hodgson, Thomas Alston.

Second row—Albert J. Brewer, Silas Hinckley, William I. Croff, Walter A. Sells, F. Harold Chambers, George B. Mowry, Alfred C. Gunderson, John A. Harter, William G. Clark.

Third row—F. D. Williams, Miles M. Batty, Ernest S. Horsley, Eliza Horsley, Charles W. Penrose, Romania B. Penrose, Dale Cutler, Julius A. Rockwood, Mrs. J. F. Cutler, J. F. Cutler.

Fourth row—James H. Bradshaw, Bird L. Murphy, James E. Jack, A. Kelsey Chattfield, Morris R. Parry, B. Spence Young, Joseph F. Daybell.

In *Der Ster*, the organ of the Netherlands-Belgium Mission, June 15, 1909, Elder Sylvester Q. Cannon bids farewell to the Saints as president of that mission. He took charge on the 19th of May, 1907; and has now been released by the First Presidency to return home to take up his labors as counselor to the president of the Pioneer stake of Zion. Under his direction the mission has prospered exceedingly, eleven new fields having been opened and 1,015,000 tracts distributed and many other publications circulated, besides the regular issues of the mission paper. The Book of Mormon has been published in Dutch, and also the first edition of the Doctrine and Covenants in that language, together with a new edition of the hymn book both in French and Dutch. The Church, also, has acquired the Excelsior Building in its entirety, in which the mission hall had previously been located for some time. Elder James H. Walker succeeds Elder Cannon temporarily as president of the mission until the arrival of Elder B. G. Thatcher, of Logan, who has been appointed to the position.



## PRIESTHOOD QUORUMS' TABLE.

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**The Resurrection.**—Will the wicked be resurrected, and have immortal bodies that can never die?

This question is answered plainly in the Book of Mormon. The resurrection of all men is to take place, whether they be just or unjust. Amulek, the prophet of the Lord and friend of Alma, the younger, taught this truth to Zeezrom, the distinguished lawyer of the corrupt city of Amonihah. He uttered these words to Zeezrom:

"Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death;

"The spirit and the body shall be re-united again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing as we know now, and have a bright recollection of all our guilt.

"Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost, but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body; that is, from death: even from the first death unto life; that they can die no more, their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption."—Alma 11: 42-45.

When Amulek had finished, Alma took up the subject, and in reply to a question from Zeezrom unfolded the scriptures on this point beyond what Amulek had done. Zeezrom asked: "What does this mean which Amulek hath spoken concerning the resurrection of the dead, that all shall rise from the dead, both the just and the unjust, and are brought to stand before God, to be judged according to their works?"

In reply Alma said:

"And Amulek hath spoken plainly concerning death, and being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works.

"Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch, that it has not been found in us, then will our state be awful, for then we shall be condemned;

"For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from his presence.

"But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame, that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name, and bringeth forth fruit meet for repentance.

"And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness;

"Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up for ever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan; he having subjected them according to his will.

"Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption."—Alma 12: 12-18.

The last verse quoted, fully answers the question of our correspondent, and plainly in the affirmative.

As to the sons of perdition, it is not known nor ever will be to man, except to those unfortunates who are made partakers thereof, what the end or place of their torment will be.

**Quorum Meetings Necessary.**—Reports received from the quorums of Seventy indicate that quite a number of the quorums that have a district covering more than one ward, have failed to carry out the instructions given by the First Council regarding the holding of quorum meetings. Presidents of quorums are again reminded, that every Seventies quorum that embraces more than one ward should meet on the last Monday of each month in a quorum meeting. This means that the members who meet for class work in the wards each Monday evening, are to come together in one body once a month for a full quorum meeting. The last Monday of the month is suggested as the time for holding the quorum meetings; wherever the holding of this meeting at the time mentioned will come in serious conflict with other duties or meetings, the presidents should arrange with the local authorities for some other Monday night and hold regularly once a month a quorum meeting. At these meetings such business as properly belongs to the quorum should be presented, after which the regular lesson should be conducted as far as the time will permit. Quorums that are widely scattered, particularly those covering an entire stake, are exempt from this rule, and are instructed to hold a quorum meeting every three months at the time of the quarterly conference. It may be an advantage for some quorums to hold the monthly quorum meeting in connection with the stake priesthood meeting. Stake conference

and stake priesthood days are suggested to avoid multiplying days for meetings. It should be no hardship to attend a quorum meeting at such times; as it is the duty of the Seventies always to be present at these stake gatherings. When a quorum is in a single ward the members will not be in any way affected by the above instructions, but will continue meeting every Monday evening for class exercises as heretofore.

**Seventies Weekly Meetings Should Continue.**—In some of the wards the weekly priesthood meetings have been adjourned for the summer months. The attention of presidents of Seventies quorums is directed to the fact that no such adjournment should affect the holding of weekly meetings among the Seventies. The Year Book now being studied by the Seventies has lessons for almost every week throughout the year excepting stake conference weeks. It will be impossible to finish the lessons within the year if the work be discontinued for the season. The Seventies should feel that an understanding of past gospel dispensations is essential to a proper comprehension of the present dispensation, the greatest of all. A little extra effort and determination now will enable the brethren to complete the Year Book within the prescribed time, and make them masters measurably of the important lessons therein outlined, thus rounding out their understanding of the hand-dealings of God among his children in the past. Such knowledge will enable them to better comprehend those portions of his marvelous work yet to be brought to their attention. A temporary adjournment means the cutting out of some part of the work, and only obtaining a partial grasp of the lessons as prepared.

At the beginning of the year another course of study will be ready. There is no time for adjournment. Presidents, be in earnest, urge the brethren to continue the meetings weekly, complete the course you are now studying; and be prepared to take up the next Year Book at the appointed time.

**Raffling.**—To those who are still inclined to believe that raffling in the churches is a legitimate means of raising money for benevolent and church purposes, a synopsis of a charge by the grand jury to Judge M. H. Willis of New Martinsville, West Virginia, given May 5, will be interesting reading: Judge Willis instructed the grand jury to indict all church societies and church workers who obtain money through the medium of raffling. He said that persons who secure money in the manner indicated should be treated the same as ordinary gamblers. The Chicago *Herald* calling attention to this decision, in its issue of May 6, 1909, says: "As numerous raffles have been conducted recently, it is possible that many prominent church men will be called to stand trial."

## MUTUAL WORK.

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### AUSTRALIAN MISSION Y. M. M. I. A.

From a report sent too late for the annual conference, from C. Alvin Orme, superintendent, we learn that there are six associations in the Australian mission one of which is graded. There are 234 permanent members enrolled with an active membership of 147 out of which there has been an average attendance of 122. There were 328 meetings held, 164 manual lessons completed, with 216 miscellaneous exercises. Orson A. Daines is the secretary.

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### ATHLETIC WORK IN THE ENSIGN STAKE.

In reply to a request from the ERA, through Superintendent Rodney Hillam, Jr., President Fisher and class leader George J. Cannon of the 27th ward give the following effects of athletic work among the young men in that ward during the past season:

In our opinion the interest in the Junior Class work has been much greater than heretofore on this account. Through this feature of the work, we have been able to get boys to attend who are not regular attendants in other organizations of the Church, both members and non-members of the Church. An estimate of the increase in attendance would be at least 50 per cent. The moral obligations placed upon the young men have had a good effect, although in all cases, we have not been able to obtain absolute compliance with the requirements. The order in our class has been fair considering the number and class of members. An impression has been given out that the boys of our association were very unruly, and that the disorder was not found in the Sunday School. As a matter of fact, the Sunday School has in no case the same number of boys in one class, and from observation, we would say they have very few of the same boys, in fact, very few boys at all in their intermediate classes. We certainly think the work is a good thing, and should be encouraged.

The following report from the 20th ward junior division was given by William Service, the junior class leader:

Since the introduction of the athletic work in the Ensign stake, during the last two years, there has been an increased attendance at the meeting as compared with the average attendance prior to the inauguration of the athletic work. Previous to the last two seasons, the officers and teachers performed a vast amount of missionary work in order to get the attendance up to anything like a decent standard. This frequently entailed a great amount of effort and time on the part of the officers who frequently, from press of other work, scarcely had the time to spare. The athletic work had the effect of drawing nearly all of the junior boys in the ward to the meetings where we organized them into two teams; both teams

chose their own colors; namely, green and purple, each team electing their own sets of officers. The ward presidency put up a pennant for competition, between these two teams, based upon points to be gained for good behavior, attendance at meetings, the sale of tickets for the athletic games or contests, proficiency in preparation and rendering of lessons, the acquisition of new members. This produced quite a keen and close contest, the winning team (being the green one) being victors over the other only by a fraction of points. The average attendance rose from 55 per cent, 1906-7 season, to 80.5 per cent, season 1907-8, the year the athletic work was started. Of course, some of the older members of the Church may object to mixing athletics with religion, but as far as our experience goes, wherever a united effort is made by the parents to support the movement for the benefit of the boys, it has undoubtedly done good. The officers of the M. I. A. in the 20th ward have not found it necessary to do any missionary work these last two seasons, the boys themselves have done it by bringing their companions to Mutual, first of all to the basket ball games. The development of the boys physically is something that should appeal to our parents and those interested in Church affairs, and no doubt the completion of the Deseret Gymnasium will be a great aid to the Mutuels, in and around the city, in helping to keep the interest of the boys in the M. I. A.; provided, membership in the M. I. A. shall have an influence in getting better rates for membership in the gymnasium, which we hope will be the case. The 20th ward athletic club has been self-supporting. I do not think that it has cost the ward anything except expenses for light during the time the hall was used on the Tuesday night after 9 p. m. When any of the basket ball games were played, the juniors paid a nominal sum for the use of the hall and paid for all the apparatus erected for the games.

## RULES AND REGULATIONS OF THE ENSIGN STAKE ATHLETIC LEAGUE.

E. J. Milne, Chairman; Wm. Service, Secretary.

- Article I. This organization shall be known as the Ensign stake athletic league.
- Article II. Object:—The promotion of athletics, and the mental, moral and physical development of its members.
- Article III. Eligibility Rules. Membership shall consist of all the wards of the Ensign stake M. I. A.
- Article IV. Sec. 1. Maximum age for Intermediate Juniors shall be 19 years.  
 Sec. 2. Maximum age for Juniors shall be 16 years.  
 Sec. 3. No player shall represent any team in the two divisions of the League.  
 Sec. 4. A legal attendance of 75 per cent shall be necessary to make a player eligible.  
 Sec. 5. No member shall be allowed to represent any team in any ward who is a user of tobacco.  
 Sec. 6. If for any reason a player is believed to be ineligible, a written protest must be handed to referee and captain before game.  
 Sec. 7. All protests shall be heard before the athletic board for final adjustment.

Article V. These articles may be amended at any regular meeting of the board, provided said amendment is submitted to the members of the board at least 5 days before such action is taken.

Following adopted Dec. 13, 1908.

Article VI. In the event of any team member willfully giving misleading information in regard to eligibility, such game, if won by that team of which he is a member, shall not be counted, but shall be awarded to other competing team.

Article VII. In the event of any team defaulting games, *i.e.* not appearing as per agreement or schedule, to play, said defaulting team shall suffer the penalty as prescribed in National Rules, and in addition shall pay any expense that may have been incurred, such as advertising, hall rent, etc., on account of such default. Insufficiency of notice as to games being postponed shall be considered a default. Notice must be given not less than 24 hours before game scheduled.

### M. I. A. SUPERINTENDENCY OF THE SEVIER STAKE.

At the quarterly conference held in Richfield on the 20th of June, at which Elders A. W. Ivins of the quorum of the Twelve and Joseph W. McMurrin of the First Council of Seventy, attended, the following officers of the Y. M. M. I. A. were sustained, Elder Christian Peterson of Glenwood, who has acted as superintendent of the Y. M. M. I. A. for many years, being honorably released: Milton Poulson, superintendent; Chris P. Christensen and Junius F. Ogden, assistants, and Alfred J. Bird, secretary.

### Y. M. M. I. A. IN ENGLAND.

President Charles W. Penrose of the European Mission has forwarded the annual report of the Y. M. M. I. A. of Great Britain, for the year ending April 30, which unfortunately did not reach us until the 24th of June, too late for classification in the report at the annual conference. The report shows that there are 45 organizations of the Y. M. M. I. A., in England, and twelve conferences. Scotland did not report. There are 1,050 permanent members in these associations, with an active membership of 825, and there are 1,211 between the ages of fourteen and forty-five who are not enrolled in the Improvement associations. The average attendance based on the active enrollment was 613, in the 1,514 regular meetings that were held. The associations are all in working order. In Birmingham there are 7, with L. H. Durrant, conference president; in Bristol, 3, L. A. Little; Grimsby, 3, Frank T. Bennett; Ireland, 1, Thomas J. Bennett; Leeds, 5, E. S. Horsely; Liverpool, 5, E. H. Williams; London, 4, Alvine E. Jordan; Manchester, 3, J. C. Larson, Jr.; Newcastle, 8, W. H. Caldwell; Norwich, 1, John A. Horton; Nottingham, 3, J. H. Merrill; Sheffield, 2, Josiah Eardley; Scotland not reported, Jay Johnston. All the associations are ungraded. We congratulate the officers of the English Mission upon the number of organizations and the work done, and we trust the associations may grow and prosper abundantly in the future.

## EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

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**U. S. Marshal.**—James H. Anderson, well-known Republican political leader, and former County commissioner of Salt Lake County and late deputy U. S. Internal Revenue Collector for this district, was named by President Wm. H. Taft as U. S. Marshal for Utah and his name sent to the Senate on the 13th of July. Mr. Anderson is a clean, honest, efficient and worthy man, and will do honor to the important position.

**Yellowstone Stake of Zion.**—C. B. Walker, clerk, furnishes the ERA with the following information concerning the organization of this stake: The Yellowstone stake of Zion was organized January 10, 1909, with Daniel G. Miller, president; M. J. Kerr and James E. Fogg, counselors; and C. B. Walker, clerk. As superintendent of the Y. M. M. I. A., Jefferson C. Coffin, with Heber C. Sharp and John Hegsted, counselors; and W. A. Davis, secretary. There were present at the organization, apostles Geo. F. Richards and David O. McKay. The stake is composed of twelve wards as follows:—Kilgore, Egin, Parker, St. Anthony, Wilford, Twin Groves, Chester, Ora, Ashton, Farnum, Marysville and Warm River. The stake general board Y. M. M. I. A. was also organized January 10, 1909.

**Cuban Bureau of Information.**—The Secretary of Agriculture, Commerce and Labor of the Republic of Cuba, has notified the ERA that with the beginning of the present fiscal year the Republic of Cuba will establish a bureau of information. President Gomez appointed Leon J. Canova, an American newspaper man who has resided in Cuba for eleven years, and who possesses a wide acquaintance with the islands, as its director. Information concerning Cuba may be received free of charge by addressing Utility and Information Bureau Department of Agriculture, Commerce and Labor, Havana, Cuba. Any data concerning the island Republic, her resources, business opportunities, agricultural and industrial advantages, or any other information, will be gladly furnished.

**Land Opening.**—On the 9th of August a distribution of lands by lot will begin, by which about 700,000 acres, in reservations in Montana, Idaho, and Washington will be opened up. Would-be-settlers were registered between July 15, and August 5, and many will turn their attention towards the obtaining of a piece of land from Uncle Sam,—something that cannot happen in a few years, since all the public lands of the United States are being rapidly disposed of.

The Alaska-Yukon-Pacific Exposition was successfully opened June 1, the machinery being set in motion by the pressure of a button by President William H. Taft, at Washington. If the first day's attendance, which was 89,000, is an indication of the patronage that the fair will command, this great exposition, which is intended to direct attention to the resources of the Alaska and Yukon territories, and the development of the trade of the Pacific, will be a grand success. The United States postal department has issued a two-cent postage stamp in commemoration of the opening of the exposition. It bears the portrait of William Henry Seward who was secretary of State when the territory of Alaska was bought from Russia for seven million dollars. The Utah Building at the exposition was opened on the 19th of June, and is attracting much attention. It is built of adobe, after the pattern of the Hobi Indian architecture, of Southern Utah. The mining and educational exhibits of Utah are the center of attraction. On July 5, Governor Hay and staff, with many of the state of Washington officers, paid a formal visit to the building. Utah day will be observed August 25. The total attendance for June at the exposition was 667,971; President J. P. Chilberg has announced that the net profits were \$86,000.

The Powers and Crete.—It will be remembered that the war of 1897 between Greece and Turkey, over the little island of Crete, resulted in the establishment of a protectorate by Great Britain, France, Russia and England. This protectorate expired on the 27th of July, this year, and under the terms of the arrangement the troops of these powers should then be withdrawn from the islands. Europe is now confronted with a difficult question. If the old Sultan, Abdul Hamid had retained his position in Turkey, there is no doubt that the powers at the close of the arrangement would have sanctioned the union of Crete with Greece, which the latter country now demands, and for which it inaugurated a humiliating war in 1897, but Turkey has already lost with tame acquiescence, Bulgaria, Bosnia and Herzegovina since the young Turks came into power. It now seems a terrible hardship to lose Crete, and fear is entertained that local trouble for the present rulers will arise, and hence they will not consent. It is reported that Germany and Austria have decided to leave the settlement of the question to the four powers directly concerned, but at the same time they have given the young Turkish government assurances that they will not approve any plan relating to Crete not acceptable to Turkey. It was also officially announced, July 20, that on the withdrawal of the troops from Crete foreign guard-ships will be stationed in Cretan waters to protect the Turkish flag and maintain peace.

New Publications.—*The Birth of Mormonism in Picture* is the title of a new publication by the Deseret Sunday School Union. It contains sixty-four pages of scenes and incidents in early Church history from photographs taken by George E. Anderson, of Springville, Utah, and presented by him to the Deseret Sunday School Union. The text is written by Prof. John Henry Evans. The work preserves in attractive form photographs of places that will always be revered by the Latter-day Saints, and tells in a very concise and authentic text the wonderfu



story of the birth of the Church of Jesus Christ of Latter-day Saints. For classes studying Church history and for missionaries abroad it is very convenient and useful. The Union announces that it is intended to publish similar books on later periods in the history of the Church, with a view to presenting in one series the history of the Church from the birth of the Prophet to the present time. In this first number there are forty-one beautiful, really artistic, views, mostly page size, illustrating the early scenes in the Church in Vermont and New York. The "Articles of Faith," and the hymns "O Say What Is Truth," "Come Follow Me," "School Thy Feelings," and "O My Father," are also printed in this number.

*The Key to Succession in the Presidency of the Church and a Complete Ready Reference for the Missionary* is the somewhat long title of a 231-page volume, nicely bound in limp leather, written by P. J. Sanders of Murray. The matter was collected by the author while in actual service in the mission field. The book has a carefully prepared index containing a key to the entire work. There is also a collection of over 200 citations used in a debate between the author and J. F. Curtis of the Reorganized Church, held in August, 1908, on "Succession in the Presidency;" with a large number of quotations carefully selected from rare Church publications.

**Aerial Flights.**—Recently immense progress has been made in aerial navigation. On the 30th and 31st of May Count Zeppelin who appears to stand at the head of aviation covered about 850 miles in thirty-seven hours in his new airship, from Friedrichafen to Bitterfeld and return, in Germany. The Wright brothers, who recently returned to America, have been honored in many ways by receptions and medallions in this country, because of the progress they have attained in the way of traveling in the air. President Taft gave them official recognition, and the Aero Club of America presented them with medals. The armies of nearly all the civilized nations are turning their attention to the advantages as well as the dangers of aerial conflicts, and many schemes are being advanced to protect cities, battleships, and armies from the dangers that might come to them from ships that float in the air. Major George O. Squier of the signal corps says:

In the case of the Wright Brothers it is desired to associate the signal corps of the army publicly and officially with the present universal recognition of their work in the science and art of aviation. These results have been due to the persistence, daring and intelligence of these American gentlemen to whom the whole world is now paying homage. It will be recorded that the classic series of public demonstrations first made by Orville Wright at the Government testing grounds at Fort Myer, Virginia, in September, 1908, and by Wilbur Wright at Le Mans, France, made a profound impression throughout the world, and kindled especially the patriotic spirit of the American people.

**Lucern Crops Threatened.**—E. G. Titus, Entomologist of the Utah Experiment Station, has issued a bulletin dated July 1, calling attention to the serious menace to the lucern crops by the leaf weevil, a dangerous alfalfa

insect. It is a European importation which has caused great damage to the alfalfa crops in Europe. So far as known, Salt Lake County, Utah, is the only place in the United States where the insect has gained a foothold. The first damage was reported in the spring of 1904, on a farm on the east side of Salt Lake City. Since then the insect has spread rapidly, covering now a large, extensive, new territory, in Salt Lake county. Some 30,000 acres have been overrun by the pest. It is of the utmost importance that the weevil should be destroyed. The remedy suggested is early cutting of the crops, disking the ground, and cleaning the edges and ditch banks. The bulletin concludes in these words:

The insect spreads rapidly in the weevil or adult stage, but causes the most injury when in the younger stages by feeding on the leaves buds and flowers.

Eggs are laid on alfalfa in April and May, the larvae or worms becoming full grown in the latter part of June and throughout July, spinning a lace-like cocoon from which later issues the small brown, hard-shelled weevil. This weevil hibernates through the winter in any sheltered place, ditch banks, stacks, alfalfa plants, weeds, etc.

The first crop should be cut as early as possible. The ground disced and cross-disced as soon as the hay is off, and then gone over with a leveller in the same way. These operations will kill a large percentage of the young worms. Then force the second crop as rapidly as possible and repeat the disking and levelling.

Clean up all ditch banks, fence rows, old stack grounds and rubbish early in the fall by burning.

Ship no hay out of infested region.

**Irrigation Projects.**—The National Irrigation Congress, Spokane, Aug. 9, has prepared the following interesting data:

“Twenty-five irrigation projects completed and upon which the government is now at work will, when fully developed, add 3,198,000 acres of land to the crop-producing area of the United States, while 13 others held in abeyance until the completion of the former, will reclaim 3,270,000 acres, making a total of 6,468,000 acres reclaimed at a cost \$159,621,000.

“The largest of the projects in Washington are in the Yakima valley, as follows: Sunnyside, 90,000 acres, cost \$1,600,000; Tieton, 30,000, cost \$1,500,000; Wapato, 120,000, cost \$1,500,000. The Okanogan will water 8,000 acres at a cost of \$500,000. Other projects contemplated will add 400,000 acres to the state's crop-producing area.

Government projects in Idaho are the Minedoka, 160,000 acres costing \$4,000,000, and the Payette-Boise 200,000 acres, completed at a cost of \$3,000,000. The latter covers the largest single tract under irrigation on the continent at the present time. Oregon has Umatilla, 18,000 acres, costing \$1,100,000, and the Klamath, extending into California, 120,000 acres, costing \$3,600,000.

“The projects in Montana are the Huntley, 33,000 acres, costing \$900,000, the Sun river, 16,000 acres, cost \$500,000 and the Milk river, including the Saint Mary, 30,000 acres, costing \$1,200,000. The Lower Yellowstone project, 66,000 acres, in Montana and North Dakota, will cost \$2,700,000. The Black-

feet will water 37,000 acres in Montana, where will also be built the Flathead, 130,000 acres, and Fort Peck, 75,000 acres.

"Salt river project in Arizona will water 200,000 acres, while the Yuma in California and Arizona will care for 100,000. Other projects are the Uncompahgre, Colorado, 150,000 acres; Garden City, Kansas, 8,000; North Platte, Wyoming and Nebraska, 110,000; Truckee-Carson, Nevada, 200,000; Hondo, Carlsbad and Rio Grande, New Mexico, 45,000; Buford-Trenton, North Dakota, 40,000; BelleFourche, South Dakota, 100,000; Shoshone, Wyoming, 100,000, and Strawberry valley, Utah, 35,000.

"Several millions of acres of lands will also be covered in Montana, Washington, Colorado, Arizona, Idaho, Texas, Nevada, New Mexico, Oklahoma, Wyoming and Oregon as soon as the funds are available.

"More than 10,000,000 acres of lands are under private plants in various states where plans are now under way to put 5,000,000 acres under the ditch during the next three years. If these projects are carried out the Horse Heaven country in Washington, will contain a single tract of 600,000 acres, watered at a cost of \$15,000 000. The Canadian Pacific project in the Bow River valley, east of Calgary, Alberta, upon which work started in 1904, will cover 3,000,000 acres at a cost of \$5,000,000, making it the largest single tract on the continent.

**History of Irrigation.**—Through August Wolf of Spokane, Washington, the ERA has received the following:

"Supplying moisture to semi-arid and desert lands by artificial means, one of the problems of world-wide importance to be discussed by experts at the 17th session at the National Irrigation Congress in Spokane, August 9-14, was practiced by the Arabians, Egyptians, Assyrians and Chinese long before the advent of Solomon, and it has since formed a part of the agriculture of the countries bordering on the Mediterranean sea. The ancient art had its origin in America in prehistoric times, by the Pueblo Indians, who inhabited portions of what are now New Mexico and Arizona, and their descendants were still cultivating the lands when the first Spanish colonists came from the south several centuries ago.

"A census today would show fully 250,000 farms in the United States under ditches, watering more than 15,000,000 acres of lands. Colorado leads in the number of acres irrigated, California has the largest number of irrigators, while Washington has the greatest percentage in the number of irrigators. The science is also practiced in Canada, England, France, Italy, Japan, the Argentine, South America, Algeria, Australia, Switzerland, Belgium, Bohemia, India, Spain and Scotland. It is estimated that nearly 75,000,000 acres are under irrigation throughout the world.

"History records that the valley of Mareb, in Arabia, was supplied with water drawn from a reservoir made by a dam 120 feet in height and two miles in length. This wall was constructed of hewn stones and it restrained the swift current of an important stream for more than two thousand years. Mention is also made of the canal of the Pharaohs, connecting the Red sea with Pelusium. Flood waters of the river were used to irrigate the valley of the Nile centuries

before, and the plains of Babylon were literally criss-crossed with canals, some of them hundreds of miles in length. The Romans also operated vast systems, while the Chinese supplied moisture to their rice lands by artificial means before the Christian era.

"'Mormons,' settling on the shores of Great Salt Lake, in Utah, were the first of the English-speaking people to make a systematic application of the principles of irrigation in the west. They turned the waters of the Wasatch mountain streams upon their holdings, the present site of Salt Lake City, mastering the art after years of effort. Priests of the early missions also made use of water on the lands in southern California, where today may be seen the ruins of pretentious works built by the Indians. Placer gold miners in California utilized the water from their ditches for irrigation purposes

"The result obtained in Utah and California induced settlers in other states and territories to try the plan, and small tracts of land were put under the ditches in Idaho, Washington and Oregon. The Indians in the Clearwater country, in Idaho, were the first in this part of the country to use artificially supplied moisture in the cultivation of crops. Rev. Henry H. Spaulding, who came to the northwest with Dr. Marcus Whitman, mentioned this fact in his early letters to relatives in New England.

"Less than 20,000 acres were under irrigation in the United States in 1870, but during the next decade the acreage was increased to 1,000,000. The federal census shows 3,631,481 acres on 54,136 farms under the ditch in 1889, the area doubling the following decade, due largely to the extension of the existing canals. A special census in 1902, showed 126,008 farms with a total of 9,034,526 acres under irrigation. Congress adopted the national irrigation act that year, which saw the beginning of the construction of work under the control of the Secretary of the Interior, the fund being derived from the disposal of reclaimed lands. The law provides that the cost of the work is to be apportioned to the land and refunded to the government in ten yearly installments without interest."

**Miscellaneous Items.**—The vacillating policy of the Shah of Persia has brought disaster and chaos upon that country and upon the Shah himself. He has been deposed and a new Shah declared the occupant of the throne. The object of the revolutionists in dethroning the Shah was apparently to prevent Persia from falling into the hands of the Russians.

Messina and Reggio were panic-stricken on account of another severe earthquake shock which took place in that district on the first of July. The shock overthrew many of the walls which were left standing after the catastrophe of last December.

The tariff bill was passed in the Senate on the 8th of July by a vote of 45 to 34. At this writing it is in the hands of the conference committee, and President Taft has indicated that the revision must be downward instead of upward as it now appears to be, if he is not to veto the bill.

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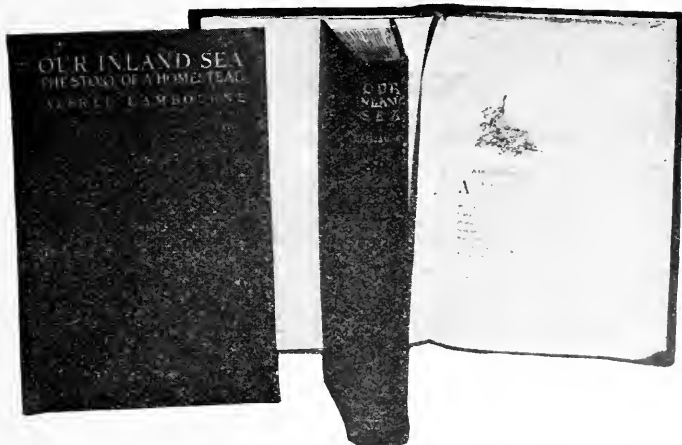
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